AN APOLAGY OF THE HOLY SEA APOSTOLICKS PROCEEDING

FOR THE GOVERNMENT of the Catholicks of England during the tyme of persecution.

WITH A DEFENSE OF a Religious state, written by DANIEL of IESVS Reader of Diuinity.

[illegible] J Floyd

Apostolicæ sedis Reuerentia nullius præsumptione turbetur: tunc enim membrorum status integer perseuerat, si caput fidei nulla pulsetur iniuria. Gregor. lib. 11. Epistola 42.

Let the Reuerence due to the sea Apostolike be disturbed by no mans presumption; for then the state of the members will bee sound and entyre, if the head of faith bee loaden with no iniurious charges.

AT ROVEN,
By NICOLAS COVRANT,

M. DC. XXX.

STC 11109

THE PREFACE

To the Reader.

CHRISTIAN history [illegible] memorable exam[illegible] who hauing written [illegible] gainst Heresy, towards the end of their dayes by a certaine fatal eclipse darkened the glory of their former renowne, the causes of their declining hauing been their immoderat desire of Episcopall dignity, from which they were held backe, or emulation against some persons singularly honoured by the soueraigne Pastour, or ouerbould censuring of the sea Apostolique for some proceeding by them disliked. As I may ranke M. Doctour amongst those worthies in regard of his morning euer honoured writings, so I will not goe to compare this his later labour with their euening workes, further then with a will they were more vnlike, and that there were lesse of that smoake which doth not vse to fume fro heauely her.

2. In the drift of his writing he may seem to resemble the Sea-Crabb, which looketh on way and goeth another, or a riuer which seeming calme & stil aboue, inwardly runnes with mayne force. His treatise titularly pretendes to be written against the Anarchy of *Calume*, and a Chapter or two be inserted in which that controuersy is superficially hadled: that

which his whole discourse would really performe is to condemne that forme of gouerment for the Catholikes of Englād, which the holy sea thought most fit for vs during persecution, to wit, by doing vs the honour to make England the speciall charge of their Episcopal care without any other particular Bishop, wherein those holy Princes & Pastours haue shewed towards vs such fatherly prouidence by founding themselues, and inducing Catholike Princes to found Seminaries of clergy abroad, that in greatest straights a competent number of vertuous Priests was neuer heer wanting, & now, (as M. Doctour doth glory) we enioy a flourishing Cleargy, which we could neuer haue expected had the principall care of vs been leaft vnto a Domesticall Bishop.

3. Notwithstanding in this treatise this course of gouerment is impugned as Anarchicall, as taking away the very essence of a particular Church; as depriuing vs of that Sacrament without which Christians cannot be perfect in that very time when perfection is specially necessary; as being a continual violation of the deuine Law; as a going against the perpetuall practise of the ancient Church, which in the greatest fury of persecution neuer omitted to giue their Bishops to euery particular Church. Heerwith he mingleth mighty cōmendaciōs of Episcopal dignitye & state to make the vulgar sort to be enāoured of a Bishop, and to be the readier to yeeld to his suggestion to admit of my Lord of Chalcedon as their Bishop, their spirituall King and *Prince of Pastours*; wheras his Hollines will haue him receaued but as a delegate at the most. In the ordering likewise of the Ecclesiasticall Hierarchy though he pretend therin to proceed with great contradiction of *Caluine*, yet

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would he faine displace those sacred Rankes, which *Caluin* did more feare and hate then some of those M. Doctours affection would prefere.

4. His treatise in the inward disposition thereof & very bowels tending to reprehēd the constant practise of the *pillar of truth*, hardly may we expect his doctrine should be euery way sound; yet the censure thereof I leaue to others, the *iudiciall* to the chaire of Peeter, the *iudicious* to the learned reader to be giuen vpon exact discussion, which I haue endeauoured to make in this my Answere. Onely this I dare affirme, that strong affectiō to the reuerend Order of Secular Englisth Priests, ioyned with ardent desire to see Bishops amongst them, hath caused his pen to runne towards that side, (I will not say from Catholike truth) but from Catholike current opinion, further than otherwise his learning deuoyd of partiality would haue gonne. The same zeale is the cause that euery where about these matters he vseth darke and ambiguous sentences, which the vulgar reader can hardly cōceiue, but in an erroneous sense, fauouring his cause, though perchance by some subtill distinction he may contend that was not his meaning.

5. This also I may say (and learned men that haue perused the treatise will concurre in opinion with) me that this treatise is not to compare with his former writings for exactnes; yea he giueth his heretical aduersary (against whom he would seem to write) many aduantages to insult ouer him, and Catholiks for his sakes. Such be some mesprisiōs in scripture, as where he saith. c. 1. n. 13. Iob in his fourth chapter *speaketh of Behemoth the great fish*, whereas Iob there describeth Behemoth as a great beast feeding

vpon the grasse of mountaines. And againe, in the same number the *scripture compareth Lucifer to Behemoth adorned with mine precious stones*; where is Behemoth adorned with preatious stones found in scripture? He saith c. 9. n. 14. that at the first Bishops & Priests only preached the Ghospell, and conuerted countreys; is not this great forgetfulnes? Who doth not know that *S. Stephen*, neither Bishop nor Priest, but only Deacon preached the Ghospell, as also did *Philip* the *Deacon*, who by preaching conuerted Samaria? To preferre Bishops before Angels for office, he saith c. 7. n. 2. *cui Angelorum dictum est pascite qui in vobis est gregem Dei?* to which of the Angels was it euer said, feed the flocke of God that is amongst you *as to Bishops it was sayed.* To which question one might readily answeare out of the Word of God, to those Angels of whom the Psalmist saith Psalm. 90. v. 12. *Angelis suis mandauit de te in omnibus vijs tuis. He hath giuen charge to his Angels ouer thee to keepe thee in all thy wayes.* For Angels to haue charge to keep the sheep & flocke of God, what is it but to be their Pastour?

6. The like mistaking he hath about Ecclesiasticall history, as c. 13. n. 11. where discribing the cruelty of the Arian Tyrant Trasimundus, he citeth for authour Orosius l. 1. c. 16. where no such thing is found, and Orosius was dead many a faire yeare before that time. In the number of Popes that suffered from Nero to Constantine, he placeth *Ioannes. Siluerius* and *Martinus* who suffred more then two hundred yeares after. c. 13. n. 6. amongst the persecutions of the Church he putteth the persecutio of *Vespasian* a thing neuer before named, or hard of. In the same place he commendeth the Roman Bishops mainly *Cornelius* that then in persecution they neuer

intermitted the Succession by long Sea-uacancy, where as before the election of Cornelius there was a Sea-uacancy of sixteen monthes, longer then any euer happened before, or after either within a thousand yeares.

7. He hath discourses that do rather eneruate then giue force vnto the Catholike arguments he boroweth of others As c 3. n 14, hauing that proued S. Peter was made Pastour of the Church of Christ by the words *Pasce oues meas*, he makes S. Peter speake to extoll his owne dignity ouer his fellow Apostles in this manner. *If* (saith he) *S. Peter after that he had receaued this charge ouer Christs sheep should haue demaunded of the rest of the Apostles are you the sheep of Christ, they could not haue denied it; and then Peter might haue subsumed, If you be the sheep of Christ you are my sheep, because Christ without distinction cõmitted al his sheep to me. And if you be my sheep, I am your Pastour & Superiour, because my Sheep is a name of subiection, so Pastour is a name of superiorityе. And if I be your Pastour, who are all soe Pastoures, I am* Pastor Pastorum, *the Pastour of Pastours, and soe the Pastour of you and your shepe, and consequently of all the Church.* Seing M. Doctour was pleased to play the Rhetorician in this place and vse a *propopoea*, he might more discretely haue giuẽ the speech in prayse of S. Peter and his dignity to some other person than S. Peter himselfe, and haue followed that aduise of wisedome *laudet te os alienum & non os tuum* be thou prayseed by anothers mans mouth, and not by thine owne. Yea the making of S. Peter to dispute with his fellow Apostles about his primacy was more thẽ needlesse, as who should say they were doubtful thereof. And M. Doctour wrging the common argument would haue been more solide, had it been further

from the leaſt inſinuatiō of Apoſtolical backewardnes in this poynt to be diſputed againſt, as indeed there was none, they being after our ſauiours Ordinance euer more ready to acknowledge thā S. Peter to exerciſe his ſupreme iuriſdiction ouer them.

8. He maketh Doctrines to be of faith vpon groundes very weake, as c. 8. n. 8. hee ſaith, it is certaine that Deacōs & Subdeacōs are of the deuine inſtitution becauſe the Councell of Trent doth denounce *Anathema* to any that ſhall ſay that the Hierarchy inſtituted by diuine Ordinance doth not *conſtare ex Epiſcopis et Presbiteris & Miniſtris, conſiſt of Biſhops, Prieſts and Miniſters, by Miniſters* (ſaith he) *in the plurall we muſt needs vnderſtād at leaſt Deacons & Subdeacons*, who wil not preſently perceaue the weakneſſe of this arguing? For the Councell alſo ſaith in the plurall *Prieſts* are of the Hierarchy, and yet this doth not import different kinds of *Prieſts* but only many Prieſts of the ſame kind. In like manner the Councels might ſay *Miniſters* in the plural to ſignifye many Miniſters of the ſame kind, to wit many of the order of deacons. How poore a proofe then is this that M. Doctour ſhould hereō conclude, that it is certaiē that there be Miniſters of different kindes; at the leaſt Deacons & Subdeacons. Theſe and the like examples of ſome ouerſight and weakenes that may be brought, ſhew that M. Doctour in writing this treatiſe was not moued with ſo light ſome zeale and ſo deuoyd of ſmoake, as he did his former workes, that with much honour both to himſelfe, & the Church this might haue been ſuppreſſed.

9. Howſoeuer; veneration due to his perſon will make me firmely perſwaded, that whatſoeuer defect maybe found in this writing; yet it is not

ſuch, but we may compare him with one frō whom a temporall ſlipp into error tooke not away the eternall ſtile of Saint, I mean *S. Cyprian*. I will preſume that conceiued neceſſity of a Biſhop without any ambition of that honour, ſincere loue of preſumed truth in the behalfe of the Secular Cleargy, no ſecret inſtinct of enuy againſt Regulars, moued his hād and hart in this writing, that wherin he may ſeem to miſtake, is but a token of humane frailty, & no ſuch fayling in Charity, but *S. Auguſtines* excuſe for *S. Cyprian* may agree vnto him, *nauum in candidiſſimo pectore ſanctæ illius animæ charitatis vbera contegebant* (*l. 3 de Baptiſmo cap.* 19.) the mole that did ſomwhat blemiſh the candide breaſt of that holy ſoule with the breaſts of his charity was hidden.

10. Which charity (I confide) will moue him not to be offended at this *Apology* for the proceeding *of the ſea Apoſtolike*, & for the perfection of Religious ſtate, it being for the good of human kind, and for the ſaluation of ſoules moſt important, that theſe two pillars, the one of Truth, the other of Sanctity be not in the leaſt manner violated, eſpeciall by any of our Engliſh nation, we being behoulding aboue all to the one, and the other for our conuerſion from Paganiſme, yea to the firſt alſo at this preſent for our ſubſiſting in perſecution (for of the ſecond how they concurre both at home and abroad to the furtherāce of this worke and aduancing of the Cleargy in learning & holy education I wil ſay nothing). If in this treatiſe I diſcouer his miſtaking in citing authours to his purpoſe againſt their meaning, & ſometimes not ſo fully and faythfully, he will not be ſoe much greeued at our laying open that defect, as at his owne ouerferuent vndertaking a cauſe that could

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not be without such helpe (which truth neuer needeth) defended, and what Bellarmine said of *S. Cyprian* (*l. 4. de verb. Dei c. 11.*) may without much discredit of his learning be true in him *mirum non est Cyprianum errantem errantium more ratiocinari*: or What himselfe saith (p. 273.) of the worthy Cardinal Turrecremata: *He was a most learned man, though learned men be men, & so may be ouer seen.*

The points that be handled.

1. *That a particular Church may subsist without a Bishop.*
2. *That Confirmatiō is not so necessary in time of persecutiō.*
3. *That the Diuine law doth not so inuiolably require a Bishop in euery Church.*
4. *That the Primitiue Church in such circumstances we are in would neuer haue placed Bishops in England.*
5. *Whether Regulars haue an eminēt place in the Hierarchy?*
6. *That the state of Bishops is not so absolutely & in all respects more perfect than the state of Religion.*
7. *Whether the Apostles were Regulars?*
8. *Whether seculars haue by diuine ordinance right and authority to preach to Gentils &c. Regulars only by Papall authority?*
9. *How M. Doctours vrging Catholikes to entertaine my Lord of Chalcedon as their Bishop and spirituall Prince is not reasonable.*

HVNC librum, qui inscribitur, *An Apology of the Holy See Apostolike proceeding for the gouernement of the Catholikes of England during the time of persecution*, compositum à *Daniele à Iesu*, S. Theol. Lectore diligenter perlegi, nec eius lectionis me pœnituit, ita enim author se in suo opere comparat, vt præterquam quòd Catholicorum Angliæ conscientias, recentiorum aliquorum scriptis impeditas, & coturbatas serenet, instruat præterea eos rerum dignissimarum cognitione. Nec enim tantum (quod Apostolus sub interminatione requirit) in suo opere formam habet sanorum verborū, sed de suo etiam methodum adiecit, qua doctiores non possent optare feliciorem in explicandis Catholicæ scholę placitis. Quapropter censeo hunc librum prælo dignissimum, & pro quo ipsi authori ab omnibus gratiæ apponantur: (nam vt probetur vel laudetur ipse sibi sufficit.) prædictas verò grātias, quas in lucem dato hoc libro, debebunt authori omnes Catholici Angli, præcipuè verò Sacerdotes Regulares in Anglicanā missione laborantes primus auspicabor, cum fuerim primus, vel ex primis qui fructum ex eo perlecto perceperim. Datum Duaci, in Collegiō S. Gregorij 29. Iulij 1630.

F. Rudesindus Barlow S. Theol. Doctor & Professor.

ATtentè legimus Apologiam Anglicè manuscriptam pro defensione modi regendi, quo Sedes Apostolica per multos an-

nos Anglicanam rexit Ecclesiam sine vllo Episcopo Ordinario, aut Delegato illi assignato; & perfectionis statu Regularis, quem aliqui nimis se erigentes deprimere conati sunt, in quâ nihil inuenimus fidei, aut bonis moribus quoquo modo dissonum, quinimo solidam vsquequaq; doctrinam, quâ non solùm firmissimis authoritatibus, & irrefragabilibus rationibus eius author suam propriam stabiliuit sententiam, verùm etiam aduersariorum argumentis plenissimè satisfecit. Quapropter meritò iudicamus illam præ lo dignam, & ob communem Ecclesiæ vtilitatem in latinam linguam transferendam, vt veritatis lux, quâ secum affert, non tribus modo absondatur, sed vt coram hominibus, non tantum Anglicanæ nationis, verùm & aliarum luceat. Louanij 29. Augusti 1630.

Fr. Robertus Chamberlinus S. Theol. Lector in Collegio S. Antonij de Padua.

Fr. Malachias Failon in eodem Collegio S. Theol. Lector.

OPVS hoc Anglicè inter Anglos pro necessaria Sedis Apostolicæ, nec non Religiosi status defensione, cuius inscriptio est: *Apologia pro modo regendi, quo Sedes Apostolica per multos annos Anglicanam texit Ecclesiam sine vllo Episcopo Ordinario aut Delegato illi assignato, & perfectione status Regularis, quem quidam nimis se erigentes deprimere conati sunt, Authore R. Patre Daniele à Iesu.* Et quidem in eo non modo à doctrinæ in ijs, quæ tam Fidem, quam mores spectant puritate, verum etiam à rerum scitu dignissimarum cognitione, explicandi felicitate, ordinis ac Methodi perspicuitate, omnino oq; ab ea, quæ inde speratur pro confirmandis in Fide, debitoq; reddendo Sacerdotibus, siue Secularibus, siue Regularibus, qui pro eorum salute laborant, obsequio ac reuerentia, Catholicis vtilitate, à grauissimis Anglicanæ Nationis, tam ex Regularibus, quàm ex Seculari Clero Theologiæ Doctoribus, qui totum id attentè ac diligenter perlegerunt, commendatum, ac prælo propterea dignum iudicatum, non possum tantorum virorum authoritate fretus, quin & illud ipse ijsdem nominibus vicissim commendem, & dignum, quod lucem videat, sicuti facio, pronuntiem. Actũ Tornaci Neruiorum, 3. Octobris 2630.

Ioannes Boucher S. Theol. Doctor, Sorbon. Canon. & Archidiaconus Tornacensis, Librorũ Censor.

P. V. S. hoc Anglicè, inter Anglos pro
necessaria, Sedis Apostolicæ, nec non
Religiosi [illegible] cuius inscriptio est:
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[illegible] Ordinario [illegible] Delegatis [illegible]
[illegible] Regularis, quam quidam [illegible]
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lucem videat, sicuti facio pronuntiem. Actũ
Tornaci Veloiorum, 3. Octobris 1630.

Ioannes Boucher S. Theol. Doctor,
Sorbon. Canon. & Archidiaconus
Tornacensis, Librorũ Censor.

THE APOLAGY OF THE HOLY SEA, &c.

HOW GREATLY Mr. DOctour *is mistaken in saying that a particular Church cannot be without a Bishop:*

CAPVT I.

1. FIRST *Mr. Doctour* layeth an essentiall necessity on a particular Church to haue a Bishop, which is tacitely to taxe the holy Catholicke Sea, as hauing for so longe a time togeather depriued vs of the very essence of a Church of Christ: Lett vs heare this doctrine, and consequently the accusation out of the Doctours owne mouth, to geather with his profes: in his Epistle dedicatory. n. 18. thus he writeth. *Without a Bishop you can be noe particular Church, because according to* Cyprian ep. 69.

S. Cyprians definition, the Church is, *Sacerdoti plebs adunata, & pastori suo grex adhærens.* The people vnited to the Priest (Bishop) and the flock adhering to the Pastour. and c. 14. n. 9. he repeateth a gaine all this in as many wordes, and then addeth, *As the whole Church hath one supreme Bishope to gouerne it, who is Peters successour, to wit the Bishop of Rome, so euery particular Church also, must haue its Bishop, or Bishops, els it should not be a particular Church, and so the whole and vniuersall Church should not as Christ hath instituted, be a Hierarchie, composed of diuerse particular Churches: wherefore the Catholikes of England all the while they had no Bishop, were no particular Church; and shall no longer be a particular Church then they shall haue a Bishop; but shall be a flocke without a Pastour, an army without a generall, a shipp without a Pilot, a spirituall Kingdome without a spirituall King, a familie, without a God man of the house.*

pag. 388. lin. 11.

2. I shall breefly proue three assertions, by which will appeare how mightiely Mr. Doctour mistaketh. The first that it is most false, and in consequence dangerous, that there can be no particular Church without a Bishop. The second, that England was a particular Church vnder the Pope, before the Bishop of Chalcedon his entrance. The third, that if England was not a particular Church before, it is not now a particular Church, vnder the Bishop of Chalcedon.

THE FIRST ASSERTION.

THe first assertion is proued, because if it be of the essence and definition of a particular church to haue a Bishop, soe that a Church can be no longer in being or essence, then it hath a Bishop, then, when the Bishop a particular Church dyeth, that church faileth, and ceaseth to be; and (soe long as the sea is vacast) is no church; for if the Catholiks of England be no longer a Church, then they haue a Bishop, the Catholiks of Paris, of Rome, of Naples &c. are no longer Churches, then they haue their Bishops. But when the Bishop is dead and the sea vacant, they haue noe Bishop, but want that which (in Mr. Doctours iudgment) is as the very essence and definition of a Church. Therefore particular Churches faile and cease when their Bishops dye, which is a thing most false, to speake with the least.

3 (Secondly, if there can be no particular church without a particular Bishop, surely the vniuersall Church can not exist, when it hath no vniuersall Bishop, for the vniuersall Bishop is no lesse essentially pertaining to the definition of the vniuersall church, then a particular Bishop to the definition of a particular Church; yea much more as the Doctour doth acknowledge.

But to say that in the seavacancy when there is no Pope, or vniversall Bishop, the Catholike vniversall Church is not in being, or becomes no true flocke, nor family, nor ship, nor Kingdome of Christ Iesus; is most false, I might say false in the highest degree, and more then false, for it is against the expresse promise of Christ *that the gates of hell* shall neuer *preuayle* against the Church; and in the 28. of S. Mathew *Behowld I am with you all dayes vntil the end of the world*: signifiyng, that the Church should not be wanting so much as for one day in the world, till the consummation thereof. But the vniversall Catholike Church, han wanted an vniversall visible Bishop many dayes; yea, and some years; As after the death of Clement the fourth, Rome was without a Bishop two yeares and nine months, till the election of Gregory the tenth vnder Decius the Emperour, after the Death of S. *Fabian*, because of the violent persecution the Church of Rome, and consequently the Catholique, was without a Bishop a yeare and foure months, till S. *Cornelius* was chosen, as *Baronius* proueth; After the death of Gregory the eleuenth till the election of *Martinus quintus*, that is 40. yeares the church was without Pope or vniversall Bishop; there being then a schisme in the Church, and noe knowne and vndoubted Pope, and so in effect no Pope, *cum dubia*

Mathew 16. 20.

Baronius an. 1267.

Baronius an: 253.

Ab anno 1378. ad annum 1418

Papa, non habeatur pro Papa, soe that if Mr. Doctours assertion be true, that the vniversall Church is no longer a church then it hath a Bishop, it followeth that since Christ, for many dayes, yea years, his church had no being in the world: contrary to his promise.

4. Thirdly the falshood of Mr. Doctours assertion is proued by his owne examples. He sayth that Catholiks of England without a Bishop were no church, but a flocke without a pastour, an army without a Generall, a ship without a Pilote, a spirituall Kingdome without a spirituall King. Hence I thus argue, but a flocke without a Pastour is a true flocke, an army without a Generall, a true army, a Kingdome without a King, a true Kingdome, *ergo* Catholiks without a Bishop, are a true flocke, army, ship, Kingdome of Christ, and consequently a true Church: yea Mr. Doctours speech, may seeme to imply, and one part to destroy the other. *Catholiks were no Church* (sayth he) *without a Bishop, but a flocke without a Pastour*. What is a flocke of Christ without a Pastour, but a Church without a Bishop? How then doth this speach hang togeather? there is no Church without a Bishop, and yett there is a flocke of Christ, without a Pastour. And what is a spirituall Kingdome, but a particular Church? You say in the same sentence Catholiks of England with-

put a ſpirituall King, were a ſpirituall King-dome and yett without a Bishop, you ſay, they were no Church. Is not this to ſpeake contradictories with the ſame breath? The cauſe of Mr. Doctours miſtakinge, is his not calling to mind that rule of Philoſophy, that words in definition doe not ſignifie the act, but the aptitude of a thing. If one ſay a man is he that doth diſcourſe, the ſenſe is, by nature apt to diſcourſe. Thus, a flocke may be defined to be sheepe ruled by one Paſtour, that is, ſo diſpoſed and vnited togeather as they may be fittly ruled by one Paſtour. A shipp is that which is gouerned by a Pilote, that is, a frame of wood ſo compacted as it is fitt to paſſe through the ſea vnder gouernment of a Pilote. In this manner a Church may be ſayd a multitude of Chriſtians gouerned by a Bishop, that is, a company ſo diſpoſed and vnited togeather in the fayth of Chriſt, as they may haue, and need a Bishop, and are in mind ready, apt prepared to receaue him, when he is lawfully ſent.

5. Fourthly, hence I proue the falſehood of Mr. Doctours aſſertion, by shewing the true ſence of *S. Cyprians* saying, *the Church is a flocke adhering to their Paſtour, a people vnited to their Bishop.* For his meaning is not, that to haue a Bishop, is of the eſſence of the Church. So that when Catholiks ſimply want a Bishop, they are not a Church (ſo to

vnderstand S. *Cyprian* may seeme silly:) but that the true Church is still vnited to their Pastour, actually when they haue one, and when they haue none, yet vnited in preparation of mind, and by professed ready subiection to him, as soone as they shall haue one lawfully chosen. Euen as a Kingdome ceaseth not to be a Kingdome by the death of the King, so longe as they continue in a professed resolution of mind, to haue a King and obay him, so soone as he is lawfully chosen; So likewise a Church ceaseth not to be a Church, by the death of their Bishop, if they continue such a multitude as they need a Bishop, with readines to receaue him, so soone as he shall be lawfully giuen them. But as a Kingdome resoluing neuer to haue King more, and not to obay the King next chosen, is no more a Kingdome; so a Church banding agaynst a Bishop, and resolute not to receaue him when he is lawfully giuen, ceaseth to be a Church, and are made a company of schismaticks.

6. Hence with S. *Cyprian*, not to be vnited to their Bishop, is not simply to want a Bishop, but to be opposite and schismaticks against the Bishop they haue, and if they haue none, yet to be schismaticks against him in preparation of mind, as being ready to oppose and refuse the Bishop, when he shall be chosen. For which cause he tearmeth those that are not vnited to

their Bishop, *schismaticks, not of the Church, men not having peace with the Priests of God, Contumax & superba obedire nolentium multitudo.* A stubborne and proud multitude of refusers to obey. Will Mr. Doctour say that the Catholiks of England when they wanted a Bishop (because so many learned and holy Popes thought it not fitt to giue them one) were during that time schismaticks, aliens from Gods Priests, out of the Church, a proud and contumacious multitude of people? In deed by the consequence of his discourse, the black note of schisme falleth euen on the purple robes of our renowned Martyres. But I presume against his meaning. Because he mistook *S. Cypriās* meaning. For our Catholicks euer were vnited with their Bishops, so longe as they had them, and now ar vnited in preparation of mind to as many Bishops as euer were in the Realme, when times shall be such as his holines shall think fitt to restore them. I could wonder that a proposition so strang as this is, *To haue a Bishop is of the definition of a particular Church*, was by so learned a Doctour so easily affirmed, and so slighrly proued, by a text of *Saincte Cyprian* so mainely mistaken against the whole drift of his discourse: But I remember *Bellarmines* frendly censure, *Mirum non est Cyprianum errantem; errantium more ratiocinari.*

THE

THE SECOND ASSERTION.

7. A Catholicke Country or Citty may be, and English Catholicks, *de facto*, were still a particular Church, vnder the Pope, without any other Bishop. To proue this we muſt ſuppoſe a Catholicke truth, to wit, that the Pope is Paſtour of the vniuerſall Church, and of euery particular Chriſtian, not only mediatly, becauſe he ruleth Bishops, and by Bishops, mediatly and conſequently euery particular Church and Chriſtian; but alſo becauſe he hath power and authority direct and immediat over euery particular Church, and parish, and chriſtian perſon. This is proued. Firſt by the wordes of the Ghospell, where our Saviour gaue to S. Peter and his Succeſſours, the charge not only of his sheepe, but alſo of his lambes, for by sheepe which breede lambes ar vnderſtood Paſtours, and Prelates, and by lambes euery particular Chriſtian, which is more playnly expreſſed by the Church in the office of ſainct Peter, where Chriſt ſayeth to him, *Super plebem meam principem te conſtitui.* I haue made thee prince of my people, *ita vt* (ſayth *ſainct Leo*) *omnes* PROPRIE *regat Petrus, quos principaliter regit & Chriſtus*, Peter is the proper ruler of all and euery one of whom Chriſt is the principall ruler. yea by the wordes *paſce oues meas*, vn- *Ioan. 21.*

Serm. 4. de aniuerſar. electi.

derstood as commonly all Fathers vnderstand them, that by them, Christ did commit vnto *Peter* his whole flocke, it is manifest that he is proper and immediate Pastour of all and euery one, for not only the Apostles, Bishops, and Pastours, are by that grant committed to his power, but allso euery one of his flocke, as properly and immediatly as they.

8. The same may be proued by many testimonies of Councels, and Fathers, which I omitt and remitt the reader to the learned worcke of the most Reuerend Lord Bishop of Antwerpe, *Malderus* in 2. 2. q. 1. a. 10. disp. 4. dub. 2. the title where of is, *An Papa habeat iurisdictionem in singulos fideles immediate*. Whether the Pope hath iurisdictiō ouer euery faithfull Christian immediatly, which question he resolues in these wordes. *Omnino dicendum est Pontificem Romanum habere potestatem iurisdictionis in omnes & singulos Christianos, non solum, quia in ipsorum Episcopos, eam habet, sed immediate, sicut habet sibi subiectos fideles diœcesis Romanæ. It is all togeather needfull that wee acknowledge the Roman Bishop to haue the power of iurisdiction ouer all Christians, and euery one, not only because he hath that power ouer their Bishops, but immediatly, euen as he hath vnder subiection to him the faithfull Christians of the diœceſe of Rome.* Which he proueth by many testimonies of Popes and Fathers, and namely, by the words of saint

Bernard to the Pope, *habent illi sibi assignatos greges singuli singulos tibi vniuersi credisti.* Other Bishops haue their flockes assigned them, each one their single flocke, but to thee the flockes of them all, and of euery one are committed. Bernar. de considera. ad Eugenium.

9. But we must note that the Pope to be the proper Pastour of euery Bishopricke may be vnderstood, either in respect of iurisdiction and power, that he may euery where exercise his power at his pleasure: or in regard of obligation and charge, that he is bound to haue care of euery one. In respect of power, the Pope may euery where as proper Bishop exercise his immediate power ouer all and euery one of the Dioceses, as he thinckes good, giuing to Priestes faculties to absolue, to penitentes leaue to choose their confessours, exempting whom he pleaseth from the power of the Bishop, reseruing cases to himselfe. In respect of obligation he is not bound towards Churches (that haue Bishops) to deale immediatly, except in case the proper Bishop be negligent, or some extraordinary exigent occurre, which the Bishop cannot discharge by himselfe. But when Countries or Cities haue no Bishop, nor any appointed to be their immediate Pastour, then the Pope becomes their Diocesan Bishop, not only in regard of iurisdiction that he may, but also of obligation, that he is bound to vse proper Episcopall power ouer them, prouiding

them Priests and other thinges necessary to saluation, so farre as the circumstances of time and place permit.

10. This truth supposed I proue cleerly, that the Catholicks of England, were a particular Church vnder the Pope, when they had no other Bishop. For a Church by the definition of S. *Cyprian* is *Sacerdoti plebs adunata, & Pastori suo grex adhærens, the people vnited to their Bishop, and a flocke adhering to their Pastour*, But English catholicks, subiect to the Pope in those daies were a people of God vnited to their Bishop, a flocke of Christ adhering to their Pastour. *Ergo* they were a particular Church, What can Mr. Doctour reply to this argument. The proposition is saint Cyprians, authorised more then once by himselfe; in the assertion, what can be denied or doubted of without greeuous offence? can it be said that Catholiks were not a people of God, nor a flocke of Christ, but infidels, till my Lord of Chalcedon came? none will say so of them, but hereticks; or can it be sayd they were indeed the people of Christ, yet not vnited to the Pope but schismaticks? none will so affirme but madd men. Or may one say they were a flocke of Christ vnited to the Pope, but he is not their proper Pastour? none will so auouch but one grossely ignorant.

11. Hereby we discerne Mr. Doctours flourish, so often repeated to be more fluent

then solide, saying to our English Catholicks. *Without a Bishop you were a flocke without a Pastour, a Spirituall Kingdome without a Spirituall King, a family without a Good man of the house, an army without a Generall, you sailed in Peters ship amidst the surging waues, stormes and tempests without a Pilote, you trauailed without a guide, you were a body without a head.* Thus he, shewing his thoughts, then were so full of my Lord of Chalcedon, as though he were the only Bishop, as euen naming the *ship of Peter* not finding there in his Lordship gouerning the sterne, he proclaimes it to want a Pilote; soe farre had he forgotten the Pope. For, I demand of him, Catholicks in those dayes, were they not vnited with the Pope? if they were (as he will not say they were not) how can he say they were without a Pastour, a Goodman, a King, a Generall, a Pilote, a Guide, an head? If he say the Pope is the Pastour, the King, the Generall, the Pilote, the Guide, the head of the Church, but not a Pastour, a King, a Generall, a Pilote, a Guide, a head, that is not the proper and immediat gouernour, and Priest of euery Church; if he will maintaine this, he is in an errour, which I remit to censure; I haue cited the most Reuerend Lord Bishop of Antwerp, saying, that it is *omnino tenendum* altogether necessary to hould the Pope to haue proper and immediate power of euery particular

Dedicatory n. 17. & c. 14. n. 9. pag. 389

Church, euen as much as of his Roma[n] Dioceſſe; and (a) Ioannes Medina, and (b) Gabriel Vaſquez (whom Mr. Doctour with reaſon doth much eſteeme) teach, that to ſay the Pope is not the proper immediat Bishop and Prieſt of euery Church and Parish, is an errour againſt faith, condemned by Ioannes 22. *in extrauaganti vas electionis, de hæreticis*, cenſuring for that errour Ioannes de Poliaco a Prieſt and great adverſary vnto Regulars.

a *Medina. c. de confeſſ. q. de confeſſ. fratribus priuilegiatis facta.*
b *Vaſquez. in 3. p. tom. 4. in queſ. 93. a 2. dub. 1. & 4.*

THE THIRD ASSERTION.

12. IF Catholicks were no particular Church before my Lord of Chalcedons comming, they ar not now a particular Church, nor can be made ſuch a Church, by being vnited to him. This aſſertion ſome may ground on this, that my Lord is no ordinary, nor hath any coactiue iuriſdiction, being but a meere voluntarie delegate, or according to the phraſe of the law, a *chartulary* iudg. This they proue, for a chartulary iudge is a delegate of arbitrement without coactiue iuriſdiction, or any ſubiects whom he may command, yet ſuch as will, may of ſelfe accord yeeld to his iuriſdiction, and make their benefit there of, when, wherin, and ſo long and litle, as they be pleaſed. Now my Lord to be but a delegate of this kind, they thinck it cleere by the

text of the Breue of his institution, which are these, *for the solace of soules and spirituall good of faythfull Catholicks, we giue you faculty and leaue, that you may during our pleasure, haue, vse, enioy, the facultys, which ordinaries in their dioceses haue, vse, and enioy, and vnto all and euere one of the thinges premised we delegate you.* In what wordes could a meere voluntary iuridiction be more cleerly signified, to witt, faculty and leaue to vse power, for the solace of such as will enioy it. Now if my Lord be not ordinary nor Pastour, Catholiks by being vnited to him, can not be made a Church, that is, a flock cleauing to their Pastour, But vpon this argument, I will not insist, nor meddle with my Lords Delegated Ordinaryship, the same being referred to higher powers. *Requieescat in pace*, in the hands of the supreme iudge on earth, till he be pleased to giue sentence for, or against it.

13. Wherefore I ground my conclusion vppon a principle more certaine, which is that how soeuer my Lord may pretend to be *ordinarius extra ordinariè* ordinary delegate, yet in respect of England, he is not Bishop, nor such an ordinary as Bishops are; this is granted by my Lord himselfe in his paralell, and it is cleere, because a Bishop for iurisdiction is a true Prince, and not the Popes Delegate as my Lord of Chalcedon is, in respect of England. This supposed it is cleere that my Lord of Chalcedons being Bi-

shop, cannot make the flocke of the catholicks of England a Bishopricke or particular Church. For as a ſtate can not be made a Kingdome, but by being gouerned by the iuriſdiction of a King, nor a dutchy but by being gouerned by the iuriſdiction of a Duke, nor a County, but by being gouerned by the iuriſdictiō of a Count, ſoe can not a Countrey be made a Bishoprick, that is a particular Church, but by being gouerned by a Bishop; that is Bishop for iuriſdiction and office. Nor doth it ſuffiſe that he be a Bishop for order, els if a Bishop for order be a Parish preiſt, the parish would be made a Bishopricke. Father Carolus of Lorrayne, a prince of the moſt illuſtrious family of Europe being Bishop of Verdune, leauing his Bishopricke entered into the Society of Ieſus, and now is Præpoſitus of the profeſſed at Burdeaux, being ſtill a Bishop for order, as much as my Lord of Chalcedon is. Will any man ſay that becauſe that Father for order is a Bishop, therefore the houſe of Ieſuites by him gouerned is a Bishopricke? ſurely no man that is wiſe will ſo thincke, and conſequētly, though my Lord of Chalcedon be Bishop for order, he is not of dignity, nor authority to make England a Bishopricke, except he be Bishop in iuriſdiction and office, which ſurely my Lord of Chalcedon is not in reſpect of England. He will be content to be ordinary

be ordinary as the Pops deputy, if he can be ſoe declared.

14. Hence I argue, that England eyther was a particular Church before my Lords coming, or now is not, for I demaund of Mr. Doctour, whether his Lordship be the Pops deputy in a particular Church, or not, if not, then our Catholicks are not yet a particular Church; if he be, then English Catholicks are a particular Church, by reaſon of their being ſubiect to the Pope, as their proper Bishop. For that one be deputy of a Bishopricke, it doth not ſuffice that he be deputy of a Bishop, but he muſt be deputy of one, that is proper Bishop in reſpect of that place wherein he is deputy. Euen as that one be deputy in a Kingdome, it is not enough that he be deputy of a King, but he muſt be deputy of the proper King of that country. For example, the King of Spaine his deputy for Millan is the deputy of a King, yet is he not deputy of a Kingdome, becauſe the King of ſpaine is not King, but only Duke in reſpect of Milan. But the ſame Kings deputy for Naples is deputy of a Kingdome, becauſe he is not only deputy of a King but allſo of the proper King of that place. But my Lord of Chalcedon by being the Popes deputy for England, pretendes to be his deputy in a particular Church and Bishopricke; *Ergo* England, is the Popes particular Church and Bishopricke, and as they had the Pope for

their immediate paſtour before his Lordſhips coming, ſoe they were a Church before his coming, and if not, they are not a Church as yet.

15. Thirdly, I proue this aſſertion out of that which Mr. Doctour often affirmes, that my Lord of Chalcedon cannot challenge any particular Biſhopricke in England. c. 15. n. 10. *Ergo* (ſay I.) he can challenge no particular Church, a particular Church and a particular Biſhopricke, being the ſame thing. But if Catholicks of England were his particular Church, his particular Biſhopricke, he might challenge a particular Church with in England; therefore if Mr. Doctour ſay true; England is not my Lord of Chalcedons particular Biſhopricke, or Church, but the Popes. If Mr. Doctour ſay that by no particular Church, he meant no materiall church, whether Cathedrall, or Parochiall, not a liuing Church compoſed of Catholicke profeſſors, for ouer theſe my Lord hath the iuriſdiction of a Biſhop, but without territory, dioceſe or diſtrict. I reply this doctrine cannot ſubſiſt. Becauſe a Biſhop without a dioceſe cannot ſubſiſt. Generalls and Prouincialls of Regular orders, haue Epiſcopall iuriſdiction moſt ample, ouer perſons ſpread ouer the world, or ſome great prouince, yet are they not Biſhops, becauſe they haue no territory, dioceſe, or diſtrict. Therefore if my Lord of Chalcedon

pag. 411. lin. 14.

haue not a Dioceſe, he is no Bishop, and if he haue a dioceſe in England, how can Mr. Doctour ſay truely, that he hath only the generall iuriſdiction of a Bishop, by which he can challeng, no Bishopricke, no not ſoe much as the pooreſt parish. pag. 412. lin. 17.

16. More ouer the iuriſdiction of a Bishop, intrinſically requireth a tribunall, that ſuch as are aggreeued may thither repaire for right, according to the precept of our Lord, *Dic Eccleſiæ*. But if my Lord of Chalcedon haue no territory or dioceſe, he can haue no tribunall, which doth neceſſarily ſuppoſe a territory, ſeing no Bishop can haue a tribunall, but within his owne territory or dioceſe, (a) as all Canoniſts affirme. In a word I conclude, eyther my Lord hath a Dioceſe in England, or he hath not: if he haue, then may he challeng the Parishes poore and rich ſeated within that his dioceſe, or diſtrict, which Mr. Doctour denyes. If he haue no dioceſe no territory, no diſtrict, not ſo much at the pooreſt Parish or peece of ground, then he hath no place where to erect his tribunall and ſummon his sheepe before him except in the ayre.

a *Epiſcopus extra ſuam diœceſim eſt primata perſona vt probat Rodrigu. 1. qq reg: tom: 1. q 6. a. 3. & habetur Cap: notandum 2. q 3. Cap: Epiſcopum. 9. q. 3.*

17. Therefore I exhort the worthy Catholicks of our Country to cleaue ſtill conſtantly, as hitherto they haue done to the ſucceſſour of Peter, as to their onely proper immediate Bishop, vnder whoſe gouernment they ſtill haue beene, and are a *priuely flocke*, a

people of salvation, a royall Priesthood by whose liberality they haue so many worthy and learned Priests, to afford them remission of sinnes, and the double foode of spirituall life, whereby they are made and consecrated the spirituall Kingdome of God, by whose charity and care in the midest of humane certaine vncertaine miseries, they breath in the comfortable hope to be at last Gods eternally triumphant Kingdome, whose proper and immediat Bishoppricke ouer vs to forsake, to be a particular Church vnder my Lord of Chalcedon as Mr. Doctour would haue them, were to let goe the substance and catch at a shadow.

The second necessity of a Bishop to giue Confirmation examined.

CAPVT II.

1. THe second necessity of a Bishop for England, most of all vrged by Mr. Doctour, is *casuall*, because by wanting a Bishop we togeather want the sole necessary cause, and meanes of perfection, to wit, Confirmation, without which we cannot be perfect Christians; which perfection of Christianity, not

not giuen but by Confirmation, Mr. Doctour thinkes to be soe maynely important, and soe necessary for a persecuted country, that, if there were no other domage to that country by want of a Bishop, then that it should thereby loose Confirmation, a Bishop were to be admitted, yea procured, though with increase of persecution. If this be true, we haue reason to complayne of the holy Apostolike sea, and of the Prouidence of the Bishops thereof, that they haue been very defectiue in respect of England, in leauing vs so long without so necessary a Sacrament. But if this necessity of Confirmation be without probability exaggerated by Mr. Doctour, if in this point he refuse the full consent of Catholicke Deuines to impugne the proceeding of many holy, vigilant, and learned Pastours, seeking single Authors for his singular conceite, then I doe not see, how this discourse can auoide some note of irreuerence, and ingratitude to the sea of all Power, and Authority in Gods Church; and fountayne of much charity, prouidence, liberality, bounty, towards England; whereof Mr. Doctour for his part hath experienced noe small part. *Dedicatory n.18.c.14.n. 6.7.8.*

2. His Arguments to proue we cannot be perfect Christians without Cõfirmation, are foure. *First because it giueth vs our full pitch and growth. True it is, that by Baptisme we are borne new Creatures, and regenerated to the*

life of grace, but we are borne only little ones in spirituall life, and are sicut modo geniti infantes, as infants euen new borne; but we grow to be men in spirituall life, and receaue our full strength and growth by Confirmation, and Confirmation we can not haue ordinarily without a Bishop.

Secondly he proueth this by the testimony of two Fathers, for Dionysius Ariopagita calleth *this Sacrament a perfecting, and consummating vnction*; and S. Clement Ep. 4, sayth; *when a man shall be regenerated by water; and afterwards confirmed by the Bishop with the seuenfould grace of the spirit, because otherwise he cannot be a perfect Christian* &c.

Eccles. Hier. c. 5.

Epist. 4.

Thirdly because Confirmation being the ordinary meanes to giue courage to professe our faith before the Persecutour; and therefore is giuen on the forehead, it may seeme presumption for any particular man to neglect it, specially in time of persecution, when it may commodiously be had. This he proueth by the Authority of Doctour Estius, saying, *I answer it cannot be omitted without mortall sinne, in time and place of persecution of faith, when (forsooth) there is daunger to a man by reason of infirmity, least he deny his faith in word or deed, or at least be ashamed to confesse it, when he should.*

Estius. m. 4. d. d. 7. 5. 18.

Fourthly though Confirmation be not a Sacrament of such necessity to euery particular man, that he should hazard his life, or diuinges for it, yet it is so profitable a Sa-

crament to euery one in particular, so necessary to a persecuted country, it beinge the ordinary meanes instituted by Christ, to giue courage and force in time of persecution; that it cannot be refused for feare of persecution, for that if one fall not, others probably will; as Nouatus did for want of it. *Euseb. lib. 6. c. 35. alias. 34.*

This is all that Mr. Doctour hath to confirme his nouell fancy about the necessity of Confirmation, which I dare say, is such, as it will neuer be confirmed by the supreme Bishop.

2. Fower thinges I will shew. First how much he erreth in attributing weakenesse and imperfection vnto Baptisme. Secondly how much he mistaketh the similitude of S. Thomas, wronging him, and other Fathers. Thirdly how Catholicks christned in Baptisme, be perfect christians in the Fathers sense without Confirmation. Fowerthly how he exceedeth in his doctrine about the necessity of Confirmation.

Mr. Doctours discourse doth derogate from holy *Baptisme*. §. 2.

THE similitude whereby Baptisme is compared to generation; and Confirmation to Augmentation, (as Suarez noteth) is not to be followed exactly; otherwise we may fall; or giue others occasion to fall into dangerous errours. Mr. Doctour *in 3. p. q. 65. a 1. in commentario.*

followeth this similitude more closely then any other I haue read; and soe farre, as he may seeme to somwhat extenuate the true force and effacacy of Christian Baptisme, which Sacramēt beinge as S. Dionysius tearmes it, *Mater Adoptionis*, the sacred virginall wombe; from which we came forth the sonnes of God, and heyres of his eternall Kingdome; I hould my selfe bounde by the duty of a Christian, to cleare Mr. Doctours darke and doubtfull phrases, that may seeme to blemish the honour of this our spirituall Mother.

3. For when he saith; *By Baptisme we receaue the bare life of Grace, being borne only little ones in spirituall life, as Infante. euen now borne, but we grow to be men in Spirituall life, and receaue our full strength and grouth by Confirmation*, what can Readers conceaue by this speech, but that Christians are borne as imperfect, weake, miserable, by Baptisme in respect of spirituall life, as by generation, in respect of humane and corporall life, and that grace is as sparinge and niggardly to giue the spirituall strength and vigour of perfect Christians, as nature to giue the corporall ability, and full perfection of men. And when pressing the comparison more hardely, he sayth; *as by our Nativity we receaue our being; and haue all the partes, and limbes of men; yet all weake, and little; and by augmentation we receaue*

pag. 382. lin. 13.

our

our full growth; and quantity in all our limbes; soe by Baptisme we are borne Christians; yet little ones in spirituall life; and by Confirmation we bee made perfect Christians, and receaue our manly growth and strength; this similitude, I say, thus extended, what conceite in the Reader can it breed, but this, that in Baptisme we receaue the life of grace, that is, infused abilities, and faculties of grace and vertue but soe weake and little, that vntill we receaue strength by Cõfirmation; we can noe more performe the Actions of Christian and spirituall life, then babes can the functions of manly, and reasonable life.

4. Which conceite may seeme to iumpe right with the Schismatickes of Greece; who teach that by Baptisme men are borne to God, but imperfect; weake, and impotent, which defect Confirmation doth supply; and therefore must still be inseperably conioyned with Baptisme. Hence they take occasion to censure, and reprehend the Latin church; as wanting motherly care to hir children, whom after Baptisme shee leaueth for many yeares without Confirmation, and consequently imperfect, defectuous, feeble. The very wordes of Symeon Bishop of Thessalonica a grand Schismatique be these, which I set downe out of Petrus Arcudius; that Mr. Doctour may marke, how nere (at the least in phrase) he cometh to this

l. 1. de Baptis. c. 14.

erroneous doctrine. *We haue neede of th spirituall Chrisme euen in the Baptisme it selfe for noe man shall be perfectly Chrisned, till he haue receaued the Sacrament of Chrisme; true it is, that by Baptisme he is regenerated; and cleansed from sinne, but the pleadge of the spirit, the breathing of life, the seales of the Holy Ghost, he hath not as yet; The faithfull then when they are baptised, must be annoynted with the Sacrament of Chrisme; that they remaine not imperfect, as the children of the Latines doe.*

This Schismaticall Aduersary of the Latin church, iumpeth in phrase with Mr. Doctour; that by Baptisme we are borne onely little ones, imperfect, noe lesse weake, then babes, which to be false, and against the Principles of faith, is easily shewed.

5. For if by Baptisme we were borne soe weake, miserable, and impotent in respect of the life of grace, why doth the scripture soe much commend this benefitt of deuine adoption? *Videte qualem charitatem dedit nobis Pater, vt filij Dei nominemur, & simus*; *behould the greate charity, the Father hath shewed, that we are named, and indeed are the children of God.* If by Baptisme we receaue grace, in soe small, and little measure, as we are thereby only little ones in spiritual life; why doth S. Paul soe much magnify this fauour? *Secundum suam misericordiam saluos nos fecit per lauacrum regene-*

1. Ioan. 3. 1.

Ad Titum 3. v. 5.

rationis: & renouationis Spiritus Sancti quem effudit in nos abunde. According to his mercy he hath saued vs by the lauer of regeneration, and renouation of Spirit: which *he powred out on vs aboundantly through Iesus Christ our Sauiour, that iustified by his grace, we be the heyres of eternall life.* Doe you not heare that by the lauer of Baptisme, we receaue the Spirit of Christ, the Spirit of fortitude and strength in aboundance? and shall we say that by Baptisme we are borne but weake, and feeble in spirituall life? Behould here the Doctour of the Gentiles his phrase about Baptisme, how opposite is it to Mr. Doctours? Noe lesse opposite is S. Peter, *magna & pretiosa nobis promissa donauit nobis, vt efficiamur Diuinæ consortes naturæ, Spiritu Sancto misso de cælis; He gaue vs greate and pretious guiftes, whereby we bee made partakers of the Deuine nature: sending downe from heauen the Holy Spirit.* Now in Baptisme we are regenerated and made partakers of the Diuine nature, as being regenerated his children; therefore in Baptisme the Holy Ghost cometh downe on vs, bestowing on vs great and pretious guiftes; if the grace of the spirit whereby we are borne in Baptisme, be great and pretious, how then are we thereby borne only little ones in spirituall life? 1. Pet. 1. 20.

6. Trees able to bring forth aboundance of fruite, ripe, excellent, agreeable to the

perfection of their kind, haue they not sufficient perfection of grouth? But persons regenerated, being *planted by Baptisme in Christ Crucified*, are able presently to produce the fruit of good life worthy of God, and his eternall Kingdome: euen that most compleate fruyte of Charity, to loue all and die for him, in which respect S. Thomas sayth, *Effectus Baptismi est fecunditas, qua quis producit opera bona. The effect of Baptisme is fruytfullnesse, whereby a man produceth good workes.* How then can persons baptized and endewed with Baptismall grace, bee tearmed only, weake, and not come to the state of man?

ad Rom. 4. 5.

S. Thom. 3. p. q 59 a. 5. ad 3.

7. Finally they that be souldiers, that weare armour, that fight, that repulse their enemyes, that conquer, can they be in spirituall life as Infantes euen now borne in regard of imperfection, and weaknesse? Mr. Doctour will not so affirme, and if any should, Tertullian would deride him in these wordes. *Aliud est si penes vos infantes in prælium erumpunt, credo ad solem vncti prius, deinde pannis armati, & butyro stipendiati, qui ante norent lanceare, quam lancinare, enim verò nunquam hoc natura concedit, ante militem, quàm virum facere: It is another thing if amongst you, Infantes vse to go to the feild, and assayle their enemies, I weene being first annoynted in the sunne, armed in swadling cloathes, and hauing a Buttrum for their stipend, who are able with a*

lib. aduersus Iudeos c. 9.

Launce to wound their enemy, before they can vse their teeth to knaw their meate. But indeede nature doth not graunt one to be a souldier before he be a man: But persons regenerated by Baptisme, are able by vertue of Baptismall grace to weare the armour of a perfect christian described by S. Paul in the fifft to the Ephesians, and to fight constantly against sinne, and conquer. *whosoeuer is borne of God sinneth not* (saith S. Iohn) *because the seed of God* (that is regenerating grace) *abideth in him* and againe. *Omne quod natum est ex Deo, vincit mundum, & hæc est victoria, quæ vincit mundum, fides vestra.* *whatsoeuer is borne of God conquereth the world, and this is the victory, that doth conquer the world, your faith.* Behould S. Iohn sayth, that not only the *Confirmed*, but whosoeuer they bee that be baptized, and borne of God cõquer the world, that is, haue power by faith to conquer the world, how can those be Babes and Infantes in spirituall life, that by force of the spirit conquer and subdue the world? 1. Ioan. 3. 9. 1. Ioan. 5. 4.

8. If Mr. Doctour obiect that Infants baptized, till they come to the yeares of reason, cannot exercise acts of christian life, therefore they be impotent, and weake as infants in respect of spirituall life. I answeare, first Infants confirmed cannot exercise acts of good life, and yet Mr. Doctour must say that they be growne, and perfect men in regard of spirituall life, and so he

must answeare this Argument himselfe. But
3. p. q. 69. a. 9. in corp. the Angelicall Doctour will saue me a labour, answearing for me, as he doth in these wordes, *quidam videntes pueros inhabiles ad actus virtutum, crediderunt eos nullatenus post Baptismum virtutes habere. Sed ista impotentia non accidit pueris ex defectu habituum, sed ex impedimento corporali, sicut etiam dormientes quamuis habent habitus virtutum, impediuntur tamen ab actibus propter somnum*; *Some seing children vnable to doe the acts of vertue, haue beleiued, that after Baptisme they had not the facultyes of vertue. But this impotency happens to children not through default, or any imperfection of the habitts* (that is, of spirituall limbes) *but through corporall impediment, as men that sleepe, though they haue the habitts of vertues, yet are hindred from the exercise of them by sleepe.* Thus the Angelicall Doctour cleerly against Mr. Doctour, affirming that children baptized are not meere infants in spirituall life, but perfect Christian men, and that the cause they doe not the workes of christians, is not for want of full quantitie and bigneſſe in their spirituall limbes, but only by reason of some corporall impediment, as strong and able men are hindred from working by sleepe.

S. Thomas his similitude declared, and how Hee, with other Fathers is wronged. §. 2.

9. To declare that comparison so much vsed by the Angelicall Doctour, as it is by him vsed, that is, without any derogation from the force of Baptisme, we must know that there be three kindes of spirituall manly states, to wit, the manlinesse of spirituall birth, the manlinesse of spirituall grouth, the manlinesse of consummate grace or eternal life. The state of the Blessed to be a manly state, so that the saynts of this life bee but children comparatiuely vnto them. S. Paul doth shew in his Epistle to the Romanes the 12. chapter. That in Baptisme togeather with our Diuine birth, we receaue grace, spirituall strength; and aboundance of spirit, that is, the fortitude of mãly state, is proued in the former paragraph. To which I addthe testimony of S. Dionysius Areopagita, expressely affirming that by Baptisme, togeather with our spirituall Natiuity, we receaue the perfection of manly state. He tearmes iustification by Baptisme, *Sacratissimam & ineffabilem prorsùs operationem, qua Diuinus in nobis status efficitur. A most Sacred and alltogeather ineffable operation*; whereby a *diuine state is produced in vs.* And that by a Diuine state he vnderstands a perfect state, correspondent to a manly state, is cleare, by the wordes following. *Si enim Diuinus hic status diuina Natiuitas, nunquam ille aliquid sciet, ex his, quæ tradita sunt à Deo, neque operabitur, qui nec diuinum hunc statum consecutus est.*

Eccleſiaſt. Hierar. 1. p c. 2.

An verò nobis ipsis non dicimus prius esse necessarium humanæ vitæ statum, vt sic demum possimus humana operari? Seing this diuine state is our diuine Nativity, neuer shall the man know the thinges deliuered of God, nor worke them, that hath not yet attayned vnto this diuine state. And doe we not vse to say that to our selues, the state of manly life is first required, that so then we may be able to doe the workes of men. Thus S. Dionysius expressely teacheth, that the state of spirituall manlinesse, that is, of knowledge, ability, and strength to know, and doe the thinges of God, is giuen by Baptisme togeather with our birth, refuting the Grecian conceite, that by Baptisme we receaue the being of grace imperfect, weake, infirme without strength, and sufficient ability to work.

11. The manlinesse of spirituall grouth, is a middle state, betwixt the perfection *of Baptisme, and of grace consummate*, to wit, perfection gotten by growing and increasing in grace. This perfectiō, though it be gotten also by meritorious actes, and other Sacramentes, is particularly attributed vnto confirmation for three respects First in respect that Confirmation is the next Sacrament in order vnto Baptisme, and so the first Sacrament to be receaued for the perfecting of Baptismall grace, and attayning vnto the fulnes of spirituall strength. Secondly in respect that this Sacrament is instituted to giue solidity,

tie ſolidity, firmitude and ſtrength in grace, which is the propetty of a ful manly ſtate, which commonly is more ſtayed, and conſtant then lower age. Thirdy becauſe by Confirmation a man is marked, and charactered vnto the greateſt ād moſt māly act of fortitude, to wit, open confeſſion of Chriſt, expoſing his life to moſt cruell death for his honour. True it is, that by Baptiſme we receaue a character, by which we are made and marked as ſouldiers of Chriſt to fight in generall againſt all ſinne; in particular againſt enemies inward, and inuiſible, as are Diuells and the concupiſcences of the flesh. But to fight againſt the viſible enemies of faith, by patient ſuffering and conſtant confeſſion vnto death, men are properly and peculiarly marked by Confirmation; and to that end receaue ſpeciall ſtrength.

11. Hence I infette, the compariſon of Baptiſme to corporall generation; and of Confirmation to Augmentation, hath ſimilitude with diſſimilitude. The ſimilitude is, that as by generation we receaue the firſt being of life, which is made greater and more perfect by augmentation. Soe by Baptiſme we receaue the firſt being of Gods children by grace, which is made more perfect and ſtrong by confirmation. The diſſimilitude is, that the being of Corporall life in birth is miſerable, impotent, imperfect, and by augmentation, receaueth perfection and

ſufficient ſtrength to doe the deeds of men, which before was wanting. But in our ſpirituall birth, we receaue ſpirituall life, with great aboundance of ſpirituall perfection, and ſtrength, ſo that by confirmation, wee doe not paſſe from the ſtate of weakneſſe, and impotencie, to the ſtate of ſufficient ability, and ſtrength, but from the ſtate of perfect infuſed grace, and full ſufficient ſtrength, to a more perfect ſtate of the ſame grace growne to greater perfection, by the receauing of Sacraments ordayned to that end.

12. Mr. Doctour to proue his conceite of the imperfection, and weakeneſſe of Baptiſmall grace, citeth S. Tho. S. Peter, and S. Clement, wo are wreſted to ſpeake dishonourably of Baptiſme againſt their wills and meaning. *S. Thomas of Aquine* (ſayth he) *compareth Baptiſme to our Nativity: for as by our Nativity we receaue our being, and haue all the limbes, and partes of a man, but yet all weake and little: ſoe by Baptiſme we are borne Chriſtians, though, as yet but little ones in ſpirituall life.* But by Mr. Doctours leaue, it is not ſo as he ſayth. The Angelicall Doctour neuer did, nor euer would haue ſpoken, what might ſound ſo much to the diſgrace of Baptiſme. True it is, he compares Baptiſme to generation, but thus farre only, that as by generation we receaue the firſt being of corporall life: ſo by Baptiſme we receaue the

pag. 382.

3. p. q. 65. a. 1. in corp. & q. 72. a 1.

first being of ſpirituall life, this is Angelicall truth: The Addition, *as our being in our Nativity is all* weake *and little, and* without *the due quantity of limbes to doe the* workes *of men, ſo by Baptiſme* we *are borne but* weake, *and little ones in ſpirituall life.* This Addition, I ſay, or amplification of the ſimilitude, is not the Angelicall Doctours, but againſt him, who ſayth expreſſely, that the cauſe, that Infants baptized exerciſe not the actions of Chriſtians, is not *ex defectu habituum*, through any defect or imperfection in their ſpirituall habilities or lymbes, but meerly through corporall impediment.

13. Alſo whereas Mr Doctour in his Epiſtle dedicatory *n.* 18. ſayth to Catholycks, *S. Thomas affirmeth that Confirmation giueth you your manly ſtature, and full pitch, and growth*: he doth not ſo faythfully and exactly cite him, ſomething being added, and ſomething detracted from his diſcourſe. This is the full text of S. Thomas. *In corporali vita præter motum generationis, quo aliquis accipit vitam corporalem, eſt motus augmenti, quo aliquis perducitur ad perfectam ætatem: ſic igitur & vitam ſpiritualem accipit homo per Baptiſmum, qui eſt Spiritualis regeneratio, in Confirmatione autem homo accipit quaſi quandam perfectam ætatem ſpiritualis vitæ. In corporall life, beſydes the courſe of generation, by which one receaueth corporall life, there is the courſe of augmentation, wherein a man getteth perfect age, ſo therefore* 3. p. q. 72. a. 1.

so a man receaueth spirituall life by Baptisme which is spirituall regeneration, and in Confirmation, a man obtayneth as it were a certayne perfect age of spirituall life. Behould with what aduised neſſethe Holy Doctour applieth the ſimilitude, that Confirmation giueth manly ſtate, not abſolutely, as augmentation doth, but *as it were in a certayne manner.* No doubt to ſignify this difference, that augmentation giueth manly perfection, and ſtrength, to the being of nature, that by birth was imperfect and impotent, but Confirmation giueth ſpirituall manly perfection, to the being of grace that was ſtrong, and able before, adding new great perfection of ſpirituall grouth, to preexiſting great perfection of ſpirituall birth.

14. Now Mr. Doctour pretending to ſett downe S. Thomas his diſcourſe, leaueth out the limitation, *as it were a certayne perfect age*, making him ſay abſolutely. *Confirmation giueth manly ſtature*; which being already greater then S. Thomas meant, yet he ſet it out hygher by adding in the end, *and full pitch and grouth*, which wordes S. Thomas doth not vſe, and they may ſeeme to magnify Cõfirmation more then may ſtand with Catholicke doctrine. For *full pitch and grouth* is taken in common ſpeech to ſignify the ſtate of a man to, which when he is come, he can not by the courſe of nature grow higher. So that following the propor-

tion, the full pitch, and growth of ſpirituall life, is, when a man cannot grow higher in grace. But it is a point of faith defined againſt Pelagius that the Confirmed, may, and muſt, by the ordinary courſe of grace dayly grow and increaſe in perfection, ſo long as they liue in this world. Therefore the ſpeech; *Confirmation giueth the full pitch, and growth of grace*: Seemeth not ſo currant. By which one may ſee, how ſtrong partiality is to make a man miſtake.

15. The text of S. Peter cited by Mr. Doctour, to shew that men only baptized be weake, and impotent as Babes, *ſicut modo geniti infantes, as Infantes euen now borne*, is alſo miſtaken and turned againſt S. Peters meaning, for S. Peters ſpeech is not *declaratiue*, to shew how feeble men newly baptized are, but *Exhortatiue* (r) to moue them to be like Infantes and little ones, as naturall Infancy is the forme and patterne of Chriſtian perfection, propoſed euen by our Sauiour himſelfe, and commended by *S. Leo ſerm. 6. de Epiph. an.* Soe that Mr. Doctour applieth this text of S. Peter, as oppoſite to his intention as is weſt to Eaſt, for with Mr. Doctour, to be as Infantes new borne, is to be all feeble, and litle, in ſpirituall life, but with S. Peter, it is to be by grace as perfect, and excellent in humility, innocency, mildeneſſe, obedience, tractability, as by nature Infantes euen now borne are.

(r) *Commendas fidelibus renatis in Chriſto vt infantium innocentiam imitentur.* Cornelius à Lapide 1. epiſ. Petri.

16. And here I will not omitt to note the circumspection of S. Thomas, in vsing this place, greater then Mr. Doctours, and worthy of his Angellicall learning. For answearing an argument brought to proue Confirmation should not impresse a character, becausse the character of Baptisme doth sufficiently discearne the faithfull from the Infidells, nor can Confirmation be a character to discearne Christian souldiers, from not souldiers, becausse not only the confirmed, but also the Baptized are bound for warre, he writeth thus; *Spirituall warre against inuisible enemies agreeth to all, but against visible enemies, namely the persecutours of the faith, to fight openly professing the Name of Christ, is the duty of the confirmed, who be Spiritually growne to manly age, according as it is sayd, Ioan 2. I write to you young men that you are strong, and the word of God abideth in you, and you haue conquered the naughty one, Et ideo character Confirmationis est signum distinctum, non fidelibus ab infidelibus, sed spiritualiter prouectorum, ab his quibus dicitur, Sicut modò geniti Infantes.* 3. p. q. 72. a 5. ad 1.

Therfore the character of Confirmation is a distinctiue signe, not betwixt faithfull and Infidells, but betwixt the spiritually growne, and them to whom it is sayd, as Infants euen now borne. Thus S. Thomas. He doth not say that the character of Confirmation doth distinguish them that be spiritually growne, from

them that be but weake and litle ones in ſpirituall life: nor that the Baptized be thoſe *de quibus dicitur*, *ſicut modò geniti Infantes*: of whom it is ſayd, as Infants euen now borne, *but, quibus dicitur*, vnto whom it is ſayd, or whom S. Peter exhorteth, ſaying, *as Infants euen now borne couet the reaſonable milck, that therewith you may grow vnto ſaluation.* In a word, he ſayth, the character of Confirmatiõ, doth diſtinguish the ſpiritually growne, from them that be recently baptized, not yet growne in grace, but exhorted to grow. Nor may we argue, they be not as yet ſpiritually growne. *Ergo* they be butt litle ones, weakelings, and impotent in ſpirituall life. This Argument, which may ſeeme to haue carried Mr. Doctour away into errour, or into a manner of ſpeech dishonourable to Baptiſme, is not ſound. For though ſuch as haue onely Baptiſmall Grace, be not ſpiritually growne, yet they be greate in grace, and ſtrong, as hauing perfection and aboundance of ſpirituall ſtrength infuſed them in their birth, and ſo they be manly, able, ſtrong to exerciſe chriſtian vertue, though they haue not exerciſed that power as yet, and ſo haue not added to their manly birth, manly ſtrength of ſpirituall grouth, which the confirmed haue.

17. The third Authority brought by Mr. Doctour, to proue Baptiſme without Confirmation to be imperfect, is S. Clements.

Cum autem regeneratus fuerit per aquam, & post modum septiformis spiritus gratia ab Episcopo confirmatus, quia aliter perfectus esse christianus nequaquam poterit. But when a man shall be by water regenerated, and afterward confirmed by the Bishop with the seauenfould grace of the spirit, because otherwise he cannot bee a perfect Christian &c. Thus Mr. Doctour, and here he leaueth, leauing poore English Catholiques in a fright, as though for the time they wanted a Bishop, they were indeed christians, but imperfect, and not worthy of God. But to what purpose Bugbears, which may be so easily discouered by looking into the place, or into some Catholick Authour, that citeth truly the place. As, besydes others, Doctor Estius doth, whom Mr. Doctour had read and so could not be ignorant of this clause omitted. For S. Clement hauing sayd. He that wants confirmation cannot be a perfect christian, addeth this exception, *si tamen non necessitate, sed incuria & voluntate sic remanserit.* If he soe remayne (without confirmation) *not forced by necessity, but through negligence and wilfulnes.*

Clement ep. 4.

18. This last exceptiue clause, added to mittigate the seeming seuerity of the preceedent doone, being so substantiall, is by Mr. Doctour omitted, to make S. Clement seeme a stearne censurer of poore Catholicks that could not in time of persecution, though they would neuer so fayne, haue

confirmation,

confirmation, and so it may seeme, he clipped the wings of his Father, that he might not fly beyond his purpose, which, I presume, he would neuer doe with aduice to deceaue, specially about so mayne a poynt of Religion, as is our Christendome, yet mistaking, leauing out, and adding still to his owne aduantage, may giue cause to suspect, that his desire to haue a Bishop in England could make him content, that English Catholicks should esteeme christendome without Bishoping, a thinge not of soe greate effect. But for my selfe, I shall still presume the best, as also that in his speeches about Baptisme, though difficill and darcke he had a true meaning, which perchaunce was this. When he so often saith, that *by Baptisme we are borne only litle ones, and weake in spirituall life, but by confirmation wee receaue our full strength and growth*, he would not say, that a man by Baptisme, is not made sufficiently strong, and able to doe the duties of a christian, or that absolutely he is not a man in spirituall life, but only that the strength of one baptized, though sufficient, and competent, is farre lesse then the strength of one that is confirmed, and lesse in such a degree, that a man baptized only may seeme a child and infant, euen now borne in respect of one that is confirmed. The conceite for substance is true, aboute which, that there be noe mistakinge, I aduertise three

thinges. First that this is to be vnderstood of a person hauing baptismall grace only, for no doubt one that is Baptized, and not yet confirmed may by the exercise of good workes, by deuoute prayer, and frequentinge the Sacramentes attayne such perfection of grace, as persons confirmed may be much inferiour vnto them. Secondly when the grace of confirmation is sayd to be farre greater then that of Baptisme, this is spoken of the grace of confirmation as including the grace of Baptisme, otherwise if we compare the grace of confirmation by it selfe, with the grace of Baptisme by it selfe, it is not certayne, that the grace of confirmation is greater, yea the grace of Baptisme is farre greater then that of confirmation, sayth the subtileſt of the Diuines. *Hoc modo dico quod Baptismus est simpliciter nobilius Sacramentum, loquendo de nobilitate Sacramenti penes principalem finem Sacramenti, qui est collatio gratiæ: nam ad maiorem gratiam, & ad plures effectus simpliciter nobiles confert Baptismus, quàm confirmatio. In this manner I say, Baptisme is a Sacrament simply more noble then confirmation, speaking of the nobility of a Sacrament according to the principall end of a Sacrament, which is to giue grace, for Baptisme is giuen vnto greater grace, and vnto effectes more in number, and simply noble, then Confirmation.* Thirdly, though the grace of Confirmation as including Baptismall grace, be greater then bare Baptismall

Scotus in 4. d. 7.

grace by it selfe, yet whether it be so farre greater, that a man Baptized in this respect only, may be tearmed *but a Babe euen now borne*. This, I say, seemeth not soe certaine, nor doe I finde the fathers to speake so. I know some later writers, to shew the excellency of Confirmation vse the comparison of a man in respect of a childe, as doth Bellarmyne *lib. 2. de Confirmatione c. 7.* But I finde none that affirme, as Mr. Doctour doth, that Baptisme maketh vs only *little ones in spirituall life, that we are regenerated by Baptisme with spirituall Limbes, but all weake and little*: yea rather they say the contrary, namely Bellarmine, *Baptismus perficit in suo genere quia facit verè & integrè iustos, & Dei filios. Baptisme doth make men perfect in his kinde, because it makes men truly, and fully iust.* It is true, Baptisme properly by Christs institution, giues but the bare essence of our adopted sonne of God, not the perfection, not the strength, and power thereof, yet because the grace of diuine Adoption in the very essence thereof, is great, strong, and powerfull, it is not possible but that Baptisme togeather with the essence of grace of Adoption, should giue perfection, power, and strength, and so cannot make men only weakings, and little ones in spirituall life. Which Bellarmine well noteth, saying, *Baptismus propriè ad vitam regenerat, quamuis gratia illa regenerationis valeat etiam ad vitam*

lib. 2. de conf. firm. c. 1.

da peccata: Confirmatio autem propriè datur ad augmentum roboris. Baptisme properly doth regenerate men vnto life, though also the grace of regeneration be strong and forcible to ouercome sinne. But Confirmation is giuen to the increase of strength. Thus Bellarmine: which sheweth that by Baptisme we are made not only the children of God, but also strong, and able, and by Confirmation we growe not of weaklings, to be strong, but of strong already to be stronger.

That Catholickes chrismed in Baptisme, though not confirmed by the Bishop, be perfect christians in the Fathers sence. §. 3.

19. THe contrary conceyte to this assertion, is much buzed into the heads of Catholickes, and textes of fathers, to proue Baptisme without Confirmation to be imperfect are alleadged, but against their mindes. Wherefore to preuent mistaking about so mayne an article of faith, and to remoue dangerous doubtes aboute the perfection of Baptisme, which such speeches not well vnderstood may engender, it will, I hope, be worth the labour to shew the fathers true meaning, whereby it will appeare, that the Catholikes of England, chrismed in their Baptisme by the Priest, though otherwise not confirmed by the Bi-

shop, were full and perf. & Christians, euen in the sence of the Fathers. To proue this clearely, two thinges are to be supposed. First that to be a Christian, signifies to be anoynted and chrismed, hence none are accounted fully christians, till they be fully, and perfectly chrismed, that is, not only inwardly by sanctifiyng grace, but also outwardly with materiall chrisme, such as are baptized without chrisme want not the thing, or substance of a christian, as hauing the inword vnctió of the holy spirit which is the forme and essence of christianity: yet they want an externall cõplement required, that they may receaue fully the christian name, which complement if they neglect to take, they deserue not the name, nor are to sitt in the Church amongst perfect. This is signified by Iustine Martyr saing, (a) *in Baptismo vngimur, vt vncti & christi dicamur. In Baptisme we are anoynted, that we may be tearmed christs, that is anoynted.* S. (b) Cyprian. (c) S. Basil. (d) S. Damascen in like manner deny not the thing, but the full name of christian, to such as are baptized without the vnction of Chrisme. And S. Augustine *lib. de ciuitate Dei c. 4. omnes vnctos sancto chrismate ritè christos posimus dicere. All that be anoynted with the holy chrisme may be rightly tearmed Christs christians.* as who should say, they that be not chrismed cannot by right chalendge that name.

(a) 99. q. 137.
(b) epist. 44.
(c) de Spũ. Sto. cap. 17.
(d) fid. l. 4. c. 44.

20. Secondly in the primatiue Church Prieſtes in baptizing people did not vſe chriſme, but baptiſme being ended, the perſons were preſently brought to the Biſhop to be confirmed, and chriſmed by him, as *S. Dionyſius Areopagita. Hierar. eccles. p. 1. c. 2. S. Cypran. ep 7.* the Councell of Illiberis *can:* 20. and others teſtifie. This cuſtome continued vntill the dayes of Conſtantine. Then the multitude of them that deſired Baptiſme ſo increaſed, that the Biſhop could not baptize, or chriſme them all himſelfe preſently after Baptiſme, whence that men baptized might not want chriſming, the complement neceſſary to enioy fully the name of chriſtian, the Church ordayned that the Prieſt in the abſence of the Biſhop ſhould chriſme the baptized on the crowne of the head, the confignation of the forehead being reſerued to the Biſhop, as ſay *Rabanus 1. de inſtitutione cleric. c. 28. and Hugo de Sancto Victore de Sacram. l. 2. p. 3. c. 7.* This was ordayned by Saint Silueſter (as Damaſus *in vita Silueſtri* writeth) and by cuſtome ſtill remained in the Church, as all Authors teſtifie. Hence S. Hierome *dialog. aduers Luciſer. 2.* ſaith, *Prieſtes muſt not baptize without chriſme:* And the firſt Councell of *Araufica. can. 1. let none of the Miniſters that haue the office of Baptizing goe about without chriſme, for it is decreed amongſt vs, that Chriſme be giuen once in Baptiſme.*

can. Nullus *de conſecr. d. 4.*

21. Hence two thinges be clearely deduced: first that the Baptized in the Primitiue Church, could not be accounted christians fully, vntill they were confirmed by the Bishopp. The reason is, for that none can be tearmed christians fully, that be not fully chrisme, that is, annoynted with chrisme inwardly, and outwardly in soule, and body. None were then chrismed outwardly, but in Confirmation by the Bishop, so then none could be tearmed fully christians, that were not confirmed by the Bishop. Secondly I inferre, that the English Catholickes that are baptized after the Catholicke tire, or that haue receaued the Catholicke ceremonies of Baptisme, though not confirmed by the Bishop, were, and are fully christians euery way. For those that be chrismed are truly christians as sayth S. Cirill, *hauing receaued the holy chrisme, you be worthily tearmed christians.* But Catholicks in this manner baptized, haue receaued the holy chrisme which was instituted in lieu of Confirmation, when the same could not be had, as Bellarmine *lib. 1. de Baptis. c. 27. Suarez. 3. p. in. q. 91. a. 3. in 3. p tom. 2. disp. 168. n. 8. Vasquez 3. p. q. 77. a 3. ad 4.* and other diuines affirme.

22. But the Decree of S. Siluester being, that the Priest chrisme the Baptized on the crowne of the head *propter exitum mortis, or occasione mortis*, by reason of death or the

Damasus in vita Syl. Ciacconius in Syl. Raban. vbi supra.

vncertainty of death: Some may demaund, what is the meaning of this? Chrisming being not necessary to Saluation, what greate harme were it, though men baptized die without any chrisming by a Priest necessary, propter incertum exitum mortis, in regard of the vncertainty of death? Iansweare, chrisming is necessary in respect of Baptisme, because the Church would neuer giue Baptisme but ioyned with chrisme, except in the extremity of death (a) for Baptisme being the Sacrament of christendome, that is, *vnction* the giuing thereof without *chrisme* and *vnction* were imperfect, vnsignificant, vndecent, , and so not lawfull, but when danger of death doth inforce. Heerupon in the primitiue Church, because none could chrisme but the Bishop, men were enforced to exspect a long while, before they could be chrismed, and consequently before they could be baptized. By which occasion of exspectance, death being euer vncertaine, and often suddaine, many desirous of Baptisme died without it, being suddainly surprised by death. Hence *propter exitum mortis*, to preuent this incōueniēce of dying suddainly without Baptisme whilst men exspect a Bishop to chrisme them, the Church ordayned, that Priests might chrisme the Baptized on the crowne of the head. Soe that now neither the externall rite of the Sacrament of christendome is imperfect,

(a) *nisi morte interueniente seperari non possunt, nec vnum sine altero rite perficii ita scribit. Melciades ep ad Episc. Hisp. habetur de consecr d. 5. c. de his.*

fect, through defect of chrisme, not are men put in danger to dye without Baptisme whilst they stand expecting the Bishops pleasure to chrisme them.

23. This supposed, it is cleare that men chrismed in Baptisme by the Priest, are full and perfect christians, though they want Confirmation. For they that haue receaued the Sacrament of christendome full and compleate, be full and perfect christians: But such as are chrismed in baptisme by the Priest, haue the Sacrament of christendome full, and compleat, not only inwardly, but also outwardly, and according to the significatiõ imported by the worde christian, that is, one chrismed or anoynted. Or if Baptisme wherin men are chrismed by the Priest hath still a signification imperfect, vncongruous, and not fully agreeing with the name of christian, why should not the Church ioyne Baptisme and Confirmation togeather, that nothing but death may iustifie the giuing of the one without the other, as the Primitiue Church did, before chrisme by the priest was instituted?

24. I add that this Chrisming in Baptisme by the Priest, was instituded by the church, to supply not onely the signification of Episcopall Chrisme, but also the effect, to wit, to conserue and confirme men in Baptismall grace. This is taught by S. Thomas 3. p. 9. 71. a. 3.

ad 4. *Eorum* (sayth he) *quæ aguntur post Baptismum circa baptisatum, aliquid est, quod non solum significat, sed etiam efficit, puta, vnctio Chrismatis in virtice, quæ operatur conseruationem gratiæ Baptismatis.* Of the thinges which are done vppon the Person Baptised after Baptisme, there is one that doth not only signify, but also work, to witt, the chrisming on the crowne of the head, which causeth a mans conseruation in Baptismall grace: And consequently this ceremony maketh a man strong to resist sinne, to professe his faith in persecution, succeeding in place of Confirmation in this respect. Which Doctrine is cleerely deliuered by Rabonus *l. 1. de Institut. Cleric. c. 28.* Saying, *Spiritus sanctus per vnctionem Chrismatis in Baptismate fidelibus confert vigorem cœlestis gratiæ. The holy Ghost by the Chrisming in Baptisme giueth vnto Christians the vigour of heauenly grace.* Which motions of strength and courage, are giuen by this Baptismall chrisming, *Ex opere operato*, as many Diuines teach, at least by *the prayers of the Church*, and of her applying this ceremony to that end, which is a doctrine of much comfort for Catholickes, that cannot commodiously haue Confirmation, and shewes that since the Institution of Priests Chrisming in Baptisme, Chrisming by a Bishop is not so necessary as before.

Vas. in 4. d. 7. q. 8. Cajet 3. p. 9. 71. a. 3

Mr. Doctours Assertions about the necessity of Confirmation, shewed to be exorbitant. §. 4.

22. IN Mr. Doctours discourse about the necessity of Cõfirmation, we may cõsider fower defects. First it doth not reach the drift of the cõclusion he would establish, for though the necessity of Confirmation, were as great as he could find in his hart to make it, yet thence he cannot inferre the necessity of a Bishop in England, either in respect of jurisdiction, or Order. He thinketh that a Bishop in England were necessary, though there were no other vse of him, but to giue Confirmation, yet I may saie, Christ Iesus himself is of another mind. If our Sauiour would haue Bishops appointed meerly for Confirmation, why did hee giue power to his Vicar in such cases, to commit the administration of Confirmation to Priests that be not Bishops, but simply Priests? What was this but to oppose Mr. Doctours Assertion by his Institution, saying noe, when there is noe vse of a Bishop but to Confirme the faithfull, I will not haue him needfull in that respect, but my Vicar in such occurrence shall haue power to substitute Priests vnto this Office of Bishops; *Voluit Christus* (sayth learned Suarez) *extraordinariè Ministrum esse posse* 3. p. disp. 36, sect. 2.

simplicem Sacerdotem, authoritate Pontificis deputatum, vt in absentia Episcopi, haberent fideles sufficientem Ministrum. Christ did ordaine that a Priest might be deputed by the Pope to Confirme, that the faithfull in defect of the Bishop might not want the Sacrament. What will Mr. Doctour reply? Will hee say that our blessed Sauiour did not institute that his Vicar may commit the administring of Confirmation to a Priest? If he doe, there doe not want (g) Learned deuines that tell him that he vtters an errour against faith, And though Suarez shew this censure to bee too seuere, yet he being so mild and modest a Censurer, sayth: *Temerarium est contrarium pertinaciter velle defendere*; It were rash and temerarious stiffly to maintayne the contrary, to wit, that Christ did not institute that this Vicar may authorize a simple Priest to giue Confirmation, with whom agreeth the whole Senate of Catholicke schoolemen, who deliuer this doctrine as certaine.

(g) Sotus in 4 dist. 7. a 11. Ledesma in 3. q. 72. a. 11.

comment. 13 p. q. 2. dub. 8. concil. 2.

23. Why then (some may demaund) did his Holines neuer commit the administration of Confirmation to any of the Priests of England in the tyme of so long defect of Bishops? Iansweare, wee are not to search into the secrets of our Superiours, but belieue they haue iust reasons, though to vs hidden, and the perpetuall charitable care the holy sea still shewed vs in our persecution, may sufficiently assure vs, this was

not our of neglect. If it bee lawfull to gueſſe, I could giue this cõiecture; In the Counſell of Florence was diſcouered a Grecian errour, that a Prieſt is by Office and Inſtitution a competent ordinarie Miniſter of this Sacrament. Hence the Church, not to ſeeme to countenance this errour, by frequent extraordinary Commiſſion of Chriſming vnto meere Prieſts, ſince that tyme, hath been more reſerued and ſparing to giue ſuch Commiſſion ſpecially in theſe weſterne parts. Nor did the holy and Learned Bishops of Peters ſea, eſteeme Confirmation of ſuch need that Catholikes of England vſing frequently and feruently (as they then did) other Sacraments and meanes of piety, might not without danger of any great dammage be for a tyme depriued of this; yea perchance they might feare that confidence in this Sacrament cauſing remiſſines in the vſe of others, might do them harme. Clemens Alexandrinus writeth, that S. Iohn the Euangeliſt committed a certaine youth to the cuſtody and care of one of the Bishops of Aſia; The Bishop in the beginning was wery ſollicitous and diligent to cherish, to promote in vertue, to preſerue from danger that Apoſtolicall charge. After a while he gaue him Confirmation; *Poſt hæc autem* (ſaith Clemens) *tanquam qui perfectam illi cuſtodiam ſignaculum Domini impoſuiſſet, niſmiam illam curam & cuſtodiam remiſit.* Nowe

Apud Euſebium l. 3. hiſtor. c. 13. & 17.

hauing giuen him that soueraine safegard the seale of our lord, he remitted something of his former exact care. What was the issue? The youth getting liberty, fell into dissolution, and by degrees came to be a ringleader of theeues, whom yet afterwards that diuine Apostle by his teares recalled to repentance. This sheweth, that confidence in the strength of Confirmation may import great danger vnto soules, and that after Confirmation we must not omit the vse of other meanes of constancy, Otherwise wee are not sure. Mr. Doctour saith to Catholickes in his Dedicatory, n. 18. *Without Confirmation, you cannot haue so infallibly* Virtutem ex alto, *that aboundant and speciall grace to professe your faith in tyme of persecution with an vndaunted courage.* As who should say, by Confirmation men receiue such aboundant grace, as they are made infallibly secure they shall professe their faith with an vndaunted courage. Which yet wee see often not to be soe, nor will it euer be so, if Catholicks confiding in Confirmation growe remisse in deuotion towards other Sacraments and pious exercises. I pray God, with Confirmation presuming confidence enter not into the mind of some (corrupt nature being ouer apt and ready to lay hould of euery least comfort in slouthfull security) whereby it may be thought that former Popes kept from vs not so much an instrument

of feruour, as an occasion of remissnes, not through defect in the Sacrament, but through our owne default.

24. So that there is no such necessary connexion betwixt this Sacrament and a Bishop, but Confirmatiō might be brought into England without a Bishop. Much lesse is it required that a Bishop sent to Confirme, haue not only the Order, but also the Charge, Office, and coactiue Iurisdiction of a Bishop. Why may not a Bishop sent with only voluntary iurisdiction suffice? that is, a Bishop hauing licence to vse all the faculties of Ordinaries for the solace of soules that shall be willing to make vse therof? Wherfore what Mr. Doctour saith, c. 14. n. 8. *I thinke that neither any countrie, nor any one of the countrie for feare of persecution, can oppose against the comming in of a Bishop, though therby only the Sacrament of Confirmation should be wanting.* If he thinks thus of a Bishop comming with voluntary Iurisdiction, importing danger and persecution to them only that shall harbour him, and vse his power by their voluntary choyse, I will not herein contend, nor oppose my thought against his, as perchance with some probability I might. My thought is, that vulgar people not being soe able to distinguish in a Bishop, order, from iurisdiction, nor betwene voluntary iurisdiction and coactiue; men being also apt to stretch there power beyōd pag. 381. lin. 21.

the due limits, hence vsurpation and discord would arise, greater mischiefes then the sole want of Confirmation can be, to a people aboundantly furnished with all other meanes of piety, yet therin (as I said) I will not stand with Mr. Doctour. But if he meane the comming in of a Bishop with charge and office of head-pastuor and spirituall Prince, forcing euery catholicke man vnder paine of Schisme to acknowledge subiection to his Lordship, which is Mr. Doctours pretence, I doe not doubt but Catholikes may worthily oppose his comming in, if noe other more necessary good then Confirmation come with him, seing without the coactiue power and tribunall of a spirituall prince, by sole voluntary iurisdiction Confirmation may be giuen, as is manifest; soe that Bishoprickes not being soe connexed with Confirmation as is supposed, we may hope some will desist from so much vrging the necessity of Confirmation.

25. The second defect in Mr. Doctours discourse, is, that his doctrine being very strange, is poorely prooued. His opinion is, that *without Confirmation we cannot be perfect Christians*, that is, cannot haue strength and courage to professe our faith before the Persecutour. What is consequent hereupon? That Confirmation is the necessary meanes, without which in tyme of persecution none are saued, for in tyme of persecution, no man

dedicatory n. 18.

man called into queſtion is ſaued without courage and ſtrength to profeſſe his faith, as ſaith S. Paul, *Ore autem confeſsio ſit ad ſalutem*, but this perfection cannot be had without Confirmation. Therfore in tyme of perſecution, ſaluation cannot be had without Confirmation. The ſame he affirmeth in other wordes, when he ſaith c. 14. n. 7. that Confirmation *is the ordinary meanes which is inſtituted to giue force and courage to profeſſe our faith before the Perſecutour.* For *ordinarie meanes*, is that, without which had in act, the end cannot be obtained, except in ſome extraordinary caſe, and then the end is obtained by vertue of that meanes deſired, Thus Baptiſme is the ordinary meanes to remitt originall ſinne, becauſe without Baptiſme had in act, noe man obtaines remiſſion of originall ſinne, but in ſome extraordinary caſe when Baptiſme cannot be had, in which caſe alſo a man is not ſaued, but by deſire of Baptiſme, or by Baptiſme deſired. Wherfore Mr. Doctour ſaying that Confirmation is the ordinary meanes inſtituted to giue ſtrength to profeſſe our faith, affirmeth two things: firſt that no man can haue ſtrength to profeſſe his faith without Confirmation had in act, except in ſome extraordinary caſe; ſecondly, that in ſuch extraordinary caſes, a man obtaineth not ſtrength and courage, *niſi ex voto Confirmationis*, by vertue of Confirmation *deſired*. What

pag. 385. lin. 6.

Catholicke Doctour houldeth this.

26. True it is, S. Thomas. 3. p. q. 72. a. 6. ad 1. hath a saying which soundeth of this conceit, but all agree that text to be difficile and hard, (g) and that certainly his meaning was, not to teach that Confirmation is a necessary meanes of perfection, or of constancy in faith, nor doth any of his followers so expound or affirme. In testimony of this consent of Catholikes against Mr. Doctour. I will cite (omitting others) one Authour in lieu of many, because a secular Doctour of the Church of Milan, and of great Authority and esteeme. This is Martinus Bonnacina, (h) who writeth thus; *The Sacrament of Confirmation is not necessary as being a necessary meanes, the reason is, this necessity is not prooued by any words of Christ, further Confirmation is not necessarie because commaunded, because this precept is no where found. Hence it is that he who doth omit Cōfirmatiō wittingly, yet without contempt, doth not sinne mortally, although he omit the same, euen when he is to make profession of his faith before the persecutour, For, though Confirmation giue a man strength and courage, to professe his faith, and to be constant therin, yet the same strength and courage may be obtained by other meanes, as by the meanes of prayer, almesdeeds, Confession, the Blessed Sacrament of the Aultar, &c.* This Bonnacina alleadging for this doctrine *S. Thomas, Nunnius, Toletus, Valentia, Petigianus, Suarez,*

(g) *Vide fotum in 4. d. 7. q. 2. & Suares. in 3. p. q. 72. a. 6. ad 1 in expositione litteræ. Estius in 4. d. 7. s. 18.*

(h) *De Sacramentis disp. 3. q. vnica. punc. 2.*

Reginaldus, Angles, Vbadus, Victoria, Chamerota, Petrus de Ledesma, Sayrus, Nauarrus.

27. Other innumerable might be cited, against whom the single Authority of Doctour Estius, magnified by Mr. Doctour, is not able to counterpoyse, specially seing Estius doth not say, that it is a mortall sinne for a man to omit Confirmation in tyme of persecution, when he is to professe his faith absolutely, but with two conditions, first when the same may commodiously be had, and without danger, which can neuer happen in Englād as nowe things stand: secondly, *vbi videlicet homini propter infirmitatem periculum sit ne fidem abneget.* when forsooth a man is in danger by reason of his infirmity to deny his faith, &c. Noe man will deny this, ād it is also raught by Suarez saing *per accidēs potest esse peccatum mortale ratione conscientiæ, si quis sibi persuadeat se esse in morali periculo.* Accidentally it may be a mortall sinne, by reason of ones conscience, if he persuade himself he is in morall danger to deny his faith, except he be confirmed. But a man that frequenteth the Sacraments, a man that is giuen to prayer and good workes, can hardly euer persuade himself that he is in morall eminent perill to deny his faith without Confirmation, seing soe many in the dayes of Queene Elizabeth, did soe constantly without Confirmatiō persist in the profession of their faith,

Tom. 3. in 3. p. disp. 38. sect. 1.

Besides, I must here note Mr. Doctours hard fortune, neuer to cite Authour lightly for himself, that doth not make expressely against himself, euen in that very point. For whereas Mr. Doctour sayth noe man can be a perfect Christian, or haue the strength of spirit without Confirmation, Doctour Estius (chosen by him to be his second in this sigle combate, against the consent of diuines) in this very place teacheth to the contraty, saying, *non negamus vobur illud spiritus sine hoc Sacramento eiusq; voto haberi posse.* We doe not deny but that the strength of spirit or perfection giuen by Confirmation, may be had without Confirmation, or without any vow or desire therof. How directly doth Doctour Estius goe against Mr. Doctours repeated saying, without Confirmation we cannot be perfect Christians.

28. This doctrine then being soe strange and hard, the sole ground he buildeth it on, is this. Confirmation was instituted to giue perfect strength and courage to confesse Christ, *ergo* without Confirmation we cannot be perfect christians, or haue this perfect strength, which argument is as good as this, fruite, as apples, peares, plummes, and the like were instituted of God for the maynrenance of life, *Ergo* without apples, peares, plummes, and such kind of fruite, a man cannot bee mayntayned in life, Chil-

dren may perceiue this arguing not to be of force, seing without fruite men may be nourished with butter, cheese, and milke. An hundred other the like instances might be brought to shewe the want of coherence in such kind of discourses; The reason is, because it is one thing, to be a meanes instituted of God, and an other, the only meanes instituted of God. Confirmation is one meanes instituted of God, to make perfect Christians, and giue strength against sinne, but not the only meanes, there being many other, as prayer confession, and specially, the most diuine Sacrament of the Aultar, which hath by vertue of the institution therof, singular force to make the worthy receiuer, to cleaue by loue vnto Christ, that noe persecution can seuer them, as he saith, in the 6. of S. Iohn, *He that eateth my flesh and drinketh my blood abideth in me and I in him.* Hence when Mr. Doctour sayth that Confirmation is the ordinary meanes which is instituted, to giue vs force and strength to professe our faith before the Persecutour, if he meane the ordinary meanes, that is, one of the ordinary meanes, he saith the truth, but thence he cannot inferre, that without it we cannot obtaine perfectiō and strength of spirit, If he meane, Confimation is the ordinary meanes, that is, the sole and only ordinary meanes to make christians stronge and perfect, his saying is not consonant

vnto truth, there being other meanes instituted of Christ to make vs strong, as prayer, and the diuine Sacrament aboue all, and more efficaciously then Confirmation,

(b) l. 1. ep. 2. as S. Cyprian doth declare: (b) *Quos excitamus ad prelium, protectione corporis & sanguinis Christi muniamus, & cùm ad hoc fiat Eucharistia vt possit accipientibus esse tutela, quos tutor esse contra aduersarium volumus, munimento Dominicæ saturitatis armemus.* Whom we call and animate to the battaill of persecution, let vs guarde them with the protection of the body and blood of Christ, and seing the Eucharist is consecrated to be the safegard of them that take it, let vs arme them we desire may be safe against the persecutour *with the defence of our Lords banquet.*

c. 14. n. 8. pag. 387. in. 13. 29. The third defect. Mr. Doctours mayne intended conclusion, *Confirmation though not necessary for this or that person, yet is soe necessary for a persecuted countrey that it cannot be refused for feare of persecution*, is prooued only by a voluntary surmise, *for* (saith he) *if one fall not, others probably will, as Nouatus did for want of it.* Nowe prooue you this Mr. Doctour? or wall you haue our Catholike Gentry beleeue your single word against all, in a matter of such moment, as is to prouoke the indignation of a mighty Prince to the ruine of their worldly fortunes? you say, for the common good, they must procure a Bishop, and Confirmation, though

with increaſe of perſecution. Why? becauſe if one fall not, others will, that is, for one that falleth not others, that is many *will fall, and therfore better is perſecution of the body, then ſoe great loſſe of ſoules.* This Mr. Doctour needeth proofe; for ſome will rather beleeue, (and Iam of their mind) that if a violent perſecution be raiſed in regard of Confirmation, for one that ſtandeth by vertue of Confirmation, which otherwiſe would haue falne, ten will fall by force of perſecution, that otherwiſe would haue ſtood, and beene ſaued. Howe ſtrong the brunt of violent perſecution is, to ſupplant, euen (if it were poſſible) the elect, our Sauiour doth proclayme; Math. 24. v. 20. ſaying: *Niſi breuiati fuiſſent dies illi; non fieret ſalua omnis caro.* Except thoſe dayes (of violent perſecution) had been shortned, noe man would be ſaued. Experience sheweth, that in ſuch a ſtorme the Dragon with his taile ſtriketh downe ſtarres by cluſters, but that ſome ſtand conſtant by Confirmation, which wanting Confirmation, would not haue beene conſtant by the vſe of daily deuout prayers, or frequent acceſſe vnto the diuine Sacrement, is not I weene ſo eaſely proued. So that this if one fall not, others will through want of Confirmation, is rather ſpoken by way of prophecie, then of proofe, which prophecie, why Catholickes ſhould ſoe firmely beleeue, as theru-

pon to aduenture a perſecution, and the loſſe of al, you muſt giue them a good reaſon, before they can with diſcretion ſoe proceede. But if you giue noe reaſon, but ſtill vrge that they prouoke a perſecution to get a Bp. we haue reaſon to wonder and ſaye: *Cur miſeros toties in aperta pericula Ciues proijcis?*

30. The little probability of Mr. Doctours ſurmiſe, that many Catholickes deuoutly vſing other Sacraments, haue fallen, and will fall in perſecution, for the ſole want of Confirmation, is ſhewed by the falſehood of the only inſtance he hath brought therof out of antiquitie. Hee nameth Nouatus, out of (r) Euſebius, as an example of them that fel in perſecution, for want of Confirmation, which is more then Euſebius in that place cited by Mr. Doctour doth affirme. Euſebius there alledgeth certaine paſſages of an Epiſtle of S. Cornelius Pope, wherin amongſt other things, it is ſaid that Nouatus being a Prieſt, for feare of perſecution, when he was intreated by the Deacons, to aſſiſt, and incourage ſome Chriſtians that were in combate, refuſed, ſaying he would noe longer be Prieſt, but apply himſelf to ſome other trade of life, but that he did deny Chriſtian Religion before the Perſecutour, I doe not reade. And if he did not howe is he brought as an example of them that deny their Religion before the Tyrant, for want of

(r) *Euſeb. l. 6. cap. 33. alias 34.*

of Confirmation? It is true, he fell into heresy; not for feare of persecution, but for loue of innouation, inuenting many nouel opinions; of which crime, the proper and immediate cause, was pride, and immoderate desire to be Bishop; the remote, not the naked want of Cõfirmation, but other imperfections, and defaults ioyned therwith. First, he would not be baptized, vntill he was dangerously sicke, that he verily thought he should die, receiuing Christendome, not soe much for the loue of Christ, as feare of Hell; secondly being recouered, *non curauit* sayth Theodoret, he did neglect to haue the ceremonies of Baptisme supplied; particularly he had not care to receiue the holy Chrisme of the Bishop; wherin he did grieuously offend, aswell because in that tyme, there was an Ecclesiasticall precept to receiue Confirmation togeather with Baptisme, or as soone as might be after, (as Petrus Layman proveth) which precept Nouatus transgressed, as also because he neglected Confirmation out of contempt; esteeming it a thing of noe profit, or vse; wherupon his followers doe not vse the Sactament of Chrisme, as witnesseth Theodoret in the place before cited.

Theodor l. 3. hæret. Salust. de Nouato.

Theolog. Moral. l. 5. tract. 3. c. 5.

31. This is the cause that Eusebius, or rather S. Cornelius sayth of Nouatus, *Neque Domini sigillo ab Episcopo obsignatus fuit, quo quidem nemo quam potius, quomodo Spiritum san-*

ctum adeptus est? Nor was he signed by the Bishop, with the seale of our lord, which he, not hauing receiued, howe obtained he the holy Ghost? to wit, omitting to receiue it in that manner, as he did, when he might commodiously haue had it, yea when he could not without note omitt it, when the precept of the Church did bind him to receiue it, specially presuming to take the order of Priesthood, without Confirmation had before; Omitting I say to receiue Confirmation, in those sinnefull circumstances, and vpon such wicked motiues, howe could he haue the holy Ghost dwelling in him? Otherwise if Mr. Doctour will say, that he who doth barely omitt Confirmation, forced therunto through want of a Bishop, or of other commodity, cannot haue the holy spirit; S. Hierome (p) will contradict him, saying; *We affirme the Holy-Ghost to be giuen by the Priest in Baptisme, and that the spirit doth not flowe downe from Heauen, only at the inuocation of a Bishop.* Sainct Paule (q) will contradict him, assuring vs, that *by the lauer of Regeneration God powreth downe his spirit on vs in aboundance;* Yea Mr. Doctour will contradict himself, seing in one place he saith, dedicat. n. 18. *A man may haue sufficient grace to professe his faith, and to dye for it without this Sacrament of Confirmation, as diuers of our Countriemen in our late persecution did;* Thus he.

(p) *Dialog. aduersus lucifer, cap. 4. Spiritum Sanctum asserimus in vero Baptismate tribui, neque ad Episcopi tãtùm deprecationem Spiritus Sãctus defluit.*

(q) *ad Titũ 3. 5.*

32. Howe could these Martyrs doe this

without the Holy-Ghost? Without which, noe man can soe much as say, Lord Iesus? And if they had the Holy-Ghost without being Confirmed, then the cause of Nouatus his wanting of the Holy-Ghost, was not the bare want of Confirmation, but his refusing the Sacrament with contempt, when he might commodiously haue had it, and when Custome, and the Churches precept did bind him to receiue it. If Mr. Doctour will make Nouatus a President, that in persecution men sanctifyed by Baptisme, and vsing frequently other Sacraments, and meanes of increasing in Grace, fall from their Religion, sometymes for the bare want of Confirmation, he must prooue first, that Nouatus was sanctifyed by Baptisme, wherof S. Cornelius (s) doth doubt; secondly that he wanted Confirmation in tyme of persecution, because he could not haue it without danger; thirdly that he did not omitt it out of contempt; fourthly that he did supply the want of Confirmation soe well as he could, by frequent vse of other meanes of perfection. These things I am sure Mr. Doctour will neuer be able to prooue, without turning vpside downe the Records of Antiquity; soe that I may conclude that Eusebius, and the example of Nouatus, is, against historicall truth, applied to his purpose, by concealing soe many mayne differences betwixt Nouatus and our English

(s) *Si ad eum hominem Baptismum accepisse credendum sit: apud Euseb.*

Catholickes, in respect of his and their wanting of Confirmation.

33. Further (if I be not deceiued) I thinke I can conuince Mr. Doctours prophecy, or surmise to be false, by a like example. Many Catholike Deuines hould that the Sacrament of the Eucharist vnder the forme of wine, giueth a newe encrease of speciall grace, besides, that giuen by the Sacrament vnder the forme of bread; for though the grace giuen by the Sacrament of bread, be of the same kind as that giuen by the chalice, yet this is greater, and giuen to a speciall effect, to cause spiritual ebriety of soule, that is, excessiue feruour of charity towards God; which opiniō is maintayned, and learnedly proued by Vasquez (r) and diuerse other Authors; Yea this doctrine may seeme taught by Clement the Sixt, cited by Vasquez in his Bulla to our king Edward the third, giuing him leaue to receiue in both kinds, *ad maius gratiæ augmentum, for the greater increase of Grace*, And though other Doctours defend commonly the contrary, yet euen they, (o) saie the opinion of Vasquez is probable, and they yeeld vnto Protestants that they may suppose this in their arguing, and yet saie they, it doth not follow that it is needfull to receiue in both kinds. Nowe a Protestant supposing this, (as Catholikes giue them leaue) may dispute in the same forme, and with the sa-

(r) *in 3. p. d. 21. 5. cap. 2.*

(o) *Suares. Bellarminus de Eucharistia l. 4. c. 21. & 23.*

me force, as Mr. Doctour doth. Though this greater grace of ſpecial deuotion giuen by the chalice, be not neceſſary for this or that perſon, yet it is neceſſary for the whole Church, for though one fall not, yet others wil for want of it, ſpecially in time of perſecutiō, againſt which this ſpirituall ebriety of feruorous loue hath ſingular force to make men conſtant, euen vnto death, as S. Cyprian ſaith; *Quomodo ad martyrij poculum idoneos facimus ſi non eos ad bibendum Domini poculum iure communicationis admittimus?* How ſhall we make them able to drinke of the cuppe of Martyrdome, if we do not admit them by the right of Communion to drinke in the Church the cuppe of our Lord? Lib. 1. ep. 11

34. Verily, I ſee not what reaſon Mr. Doctour can giue, why the Proteſtāt diſcourſe ſhould not be as good as his, and if theirs be falſe (as doubtleſſe it is moſt falſe) noe leſſe falſe is his. And I anſwer them both in the ſame manner, firſt to the Proteſtant, Iſaie, though the chalice giue greater grace, yet that grace is not neceſſary vnto ſaluation or good life, without it men haue ſufficient and aboundant grace, ſoe that the cauſe why they ſometyme liue ill, or fall from God, is not bare want *of the cuppe* or of grace giuen by it, but want of their cooperatiō with the diuine grace, that is giuen by the Sacrament vnder the forme of bread, and other helps. Nor is the grace giuen by *the* *Bellarminus vbi ſupra. Suarez, Vaſquez, & alij omnes.*

chalice such, but men may by other meanes obtaine altogeather as great by more frequent receiuing vnder one kind, or by giuing themselues to prayer, which ioyned with the Eucharist in one kind, will breed in them that sacred ebriety of loue. Soe by wanting the cuppe, they want nothing they need, not any thing which they may not haue by other meanes if they please. Thus the Protestant is answered, and the same answer will serue Mr. Doctour. None in England fall precisely for want of Confirmation, seing euery one hath other sufficient and aboundant meanes to keepe him frō falling. If he vse those meanes worthily he will not fall; if he doe not vse them, or not as he should, he falleth not for the bare want of Cōfirmation, but for his not vsing; or vnworthy vsing of other Sacraments. Nor is the Grace of Confirmation such, but as great and as good may be obtained by other meanes, specially by singular deuotiō in worthy frequenting the venerable mysterie of the Aultar. This sheweth Mr. Doctours argument to be vaine, that some fall for want of Confirmation.

35. Fourthly, and finally, the Doctours concept of the necessity of Confirmation is refuted by the institution therof, by the Churches practise, auncient, recent, by my Lord of Chalcedons exāple, and by Mr. Doctours himself. If Christ would haue ma-

de Confirmation of such necessity, as without it no Christian can be perfect nor constant in faith, nor comply with that precept, *Be perfect, as your father in heauen is perfect*, why did he institute that the Ministers therof be Bishops, fewe in the world, and hardly to come vnto, specially by those of the vulgar sort. The matter therof pretious and rare, being as saith S. Dyonisius, *Confectio suauiter fragrantium materierum*, a confection of sundrie sweet fragrant ingredients, specially of balme soe deere, brought from countreys remote, and hardly knowne when it is true, and yet without true balme Confirmation wanteth being. Well saith S. Chrysostome, *Quæ necessaria etiam facilia fecit Deus*; things of necessity God instituted as they may with ease and facility be had, as in Baptisme, Pennance, Eucharist, appeereth. Soe that the very institution of Confirmation, in respect of Ministers and matters so difficultly had, sheweth the noe necessity therof.

Hierar. Eccles. p. 2. c. 3. *Petrus Arcadius l. 1. de Bapt. c. 14.*

Homil. 25. in Ioannem.

36. What practise of the auncient Church, wherin any signe of so great necessitie may be perceaued? Mr. Doctour pag. 265. bringeth out of (a) Victour, the people of Africa, when all their Bishops and Priests were sent away into banishment, *thus complaining*, saith hee, *or rather crying, who shall nowe baptise these babes with the fountaine of liuing water, who shall giue vs the Sacrament of Pennance, and loose vs tyed with the bonds of sin-*

(a) *c. 13. n. 9. Victor. l. 2. de persecut. wandal.*

ne? Who shall bury vs when we dye, by whom is the rite of the diuine sacrifice to be offered? Behould the African Catholickes reckoning in particular their losses by loosing Bishops and Priests, doe not reckon Confirmation; they do not so much as name it, Wherfore I could not reade without smiling, what Mr Doctour writeth, applying this their complaint vnto English Catholikes. *The like complaint, saith he, did, or might our English Catholikes make, when in the daies of Queene Elizabeth they were deprived of ther Bishops and Priests, and consequently of the Sacrament of Confirmation, whose vse especially is requisite in tyme of persecution*; This Mr. Doctour; of whom I would gladly knowe why our English being depriued of Bishops and Priests should complaine for the want of Confirmation, more then the Affricans did? Why should the Affricans complaine of other wants, without mentioning the want of Confirmation, and our English cry for want of Confirmation without regard of the rest? The English were in persecution, when Confirmation, is specially requisite. True: But were not the Affricans also in persecution, and in a very grieuous persecution? Truely I can conceaue noe reason of this difference, but only this, that the Affricans were taught to complaine according to the doctrine of those holy auncient Bishops, namely S. Victor, with whom the want of

Ibidem n. 11.

Confir-

Confirmation, by it self, was not esteemed so great; but our English are made to crie, according to Mr. Doctours concept, who conceauing Confirmation to bee ioyned inseparably with Bishops, can apprehend no greater necessity, nor lamentable want, then of it. As for those Affrican Bishops and Fathers, that they were not so deepely conceyted of the necessity of Confirmation, as Mr. Doctour, hence appeereth. Two hundred and twenty of them were by King Thrasimundus banished into Sardinia, where they liued in celles, twenty yeares and more, during which tyme the people of Africke wanted Confirmation, being only gouerned by Priests, yet none of those Bishops, being many hundreds, passed into Affrica to giue Confirmation, fearing that the king would therupon haue increased the persecution, by depriuing Catholikes of Priests. Baron. anno. 504.

37. The practise we daily behould of the Church doth abundantly shewe, her iudgment is, Confirmation not to be so necessary, seing shee vsed noe such great care and diligence that all haue it, and none dye without it. The Blessed Sacrament, no necessary meane of saluation or perfection, but only necessary becausse commaunded by our Sauiour; Howe carefull is the Holy Church to comply with this diuine precept, and that none passe from this world

without the *sacred viaticum*? for this end prescribing, that that Sacrament, be still ready to be carryed to the sicke, both day and night, and that Ministers bee not wanting, but still at hand to carrie it; what signe is the practise of the Church of any such necessity in respect of Confirmation.

38. The Bishop of Chalcedon hath by this Breue commited to this charge, the Catholikes of Scotland, as well as the Catholikes of England, they be nowe in great persecution and pressure, in which case, as Mr. Doctour saith, Confirmation is most requisite, and soe necessary as to be procured with increase of persecution. Notwithstanding my Lord of Chalcedon stirreth not thither, but thinketh they may be sufficiently fortifyed without Confirmation, specially ex voto Confirmationis, by the desire of Confirmation, of his Lordships comming, they doe desire it. For if my Lord be of Mr. Doctours conceipt, why standeth he still? why doth he lay a necessity on those Catholikes to fall, by keeping from them Confirmation, without which they cannot be perfect Christians, nor haue strength of spirit to professe their faith? specially seing, as Diuines hould, a greater obligation lyeth on the Bishop to giue, then on his subiects to receiue Confirmation. I could wish their practise did agree with their Doctrine;

otherwise, the preaching of the necessity of Confirmation for England, ioyned with no more carefulnes to giue the same in Scotlād, may giue men cause to suspecte, that something besides the good of soules, maketh men so forwarde to vent this assertion.

39. Finally, I adde an argument out of Mr. Doctour himselfe affirming, c. 14. n. 7. *that it may seeme a presumption to neglect Confirmation, specially in time of persecution, when it may commodiously be had.* Where Mr. Doctour insinuateth, that men are not bound to receaue Confirmation, when it cannot commodiously be had. Whereby I confute, what elsewhere so oft he sayth: *it cannot be refused for feare of persecution.* And againe: *we are rather to hazarde persecution of the bodie, then to vndergoe such a losse of the soule.* This to be false, I conuince by Mr Doctours former assertion: I argue thus: we are not bound to receaue Confirmation, but when it may commodiously be had; so that when it cannot commodiously be had, we may refuse it. But when it cannot be had without persecution, it cannot conueniently be had; for persecution is not only incommodious to temporall estate, and corporall life, but also doth endanger the saluation of soules; *Ergo* for feare of persecution it may be refused, and we may rather vndergoe the want of it, then hazarde a persecution, that is, a danger both to bodie and soule. pag. 384 *vbi supra* pag. 387.

40. And here I humbly entreate such as are of Mr. Doctours minde and zeale, what will gett Confirmation euen though with encreaſe of raging perſecution, to conſider in the ſight what warrant they haue to thruſt not only themſelues, but alſo innumerable other poore Catholikes into ſo dreadfull danger? what teſtimonie of ſcriptures or Fathers? what ancient cuſtome? what conſent of learned Diuines haue they, that the good of Confirmation ought to be with ſuch terrible venturing of ſoule and bodie procured? what aſſurance is there, that this is not temerarious and a tempting of God? to putt not only themſelues, but manie others into ſtrong temptatiõs, which neuer without Gods ſingular aſſiſtance are ouercome, and in which manie perish, which otherwiſe it is likelie would haue bene ſaued, whoſe ſoules and bloud they may feare God will require at their hands, if without neede and without ſufficient ground they binde them to make ſuch aduentures. For I ſee no reaſon, why Mr. Doctours bare word of the ſo great neceſſitie of Confirmation, ſhould in a matter of ſuch moment be taken as a ſufficient warrant to hazarde the liues and ſoules of ſo manie into a perſecution.

The necessity of the Diuine law for a Bishop in England, pretended by Mr. Doctour, confuted.

CAPVT III.

1. THE third necessity much insisted vpon by Mr. Doctour is, the obligation of the diuine law, binding the Pope as he thinks to giue England a Bishop to reside amongst Catholicks, which ordinance he thinketh to binde so seuerly and inuiolably, *that neyther a Country, nor any of the Country can except against the mission of a Bishop into it, though his entrance might cause a persecution.* His ground is because the Diuine law requireth, not only that in generall there bee some particuler Bishops to gouerne particuler Churches, but also that a Bishop be placed in this or that particuler Church; this he proueth by three arguments. Pag. 380. l. 12. pag. 375. lin. 18. & p. 376.

First is the authority of twolate Schoole Diuines, Sotus (sayth he) a learned Dominican affirmeth, that it is, *De Iure Diuino* of the Diuine law, *that in generall to euery particular Church according to the Ecclesiasticall diuision proper Bishops be applyed.* And Bannes De iustitia & Iure lib. 10. q. 1. a. 4. Post 2. conclusionem. Bannes 2. 2.

g. 1. a. 10. conclusione 6. ad vltimum.

a later but learned Diuine of the same order sayth, *that Bishops cannot by the Pope be remoued from the* whole *Church, or a great and notable part of it.*

pag. 376. l. 10

Secondly I thus argue, sayth he, *by the Deuine law there must be particuler Bishops in the Church; but there is no more reason* why *the particuler Church of France should be gouerned by a Bishop or Bishops more or fewer according to the extent of the country, rather then the Church of Spayne, or the Church of Spaine, rather then the Church of England or Flanders: Ergo France, Spaine, England, Flanders, and all other particuler Churches of extent, must be gouerned by Bishops.*

Thirdly *I demaund.* (sayth Mr. Doctour) *why the Popes and Bishops of the primitiue Church were so diligent and exacte in consecrating Bishops, yea and making Popes euen in the midst of the greatest persecution, and* when *the persecutions were principally intended agaynst Popes and Bishops, and would not for feare of persecution and other humane respectes, lett any Country or Church especially of any greatnes to be* without *a Bishop; but that they thought it was Iuris Diuini,* of Diuine law, *that euery Church or Country should haue its Bishop.*

Fower things shall be demonstrated, first that Mr. Doctours discourse is deuoyde of due respecte to the holy sea. Secondly that at least the Pope is not bond to send a Bishop into Englād. Thirdly that he is not

bound to giue a Bishop to euery Church that is capable of a Bishop. Fourthly, though he were, yet England as now things stand, is vncapable of a Bishop by the holy Canons.

Mr. Docteurs discourse not so dutifull towards the holy sea.

§. 1.

2. SInce our persecution and defect of Bishops in England, seauen Soueraigne Bishops haue seat in the sea of Peter, to witt, Pius Quintus, Gregorie the 13. Sixtus Quintus. Gregorie the 14. Innocentius 8. Clement the 8. and Paulus 5. which neuer thought it fitting much lesse necessary to reestablish in England the gouernmẽt of Bishops: may it not then seeme much bouldnes to preferr the verdice of these Schoolmen, before the iudgment and constant practise of so many Bishops of God, especially directed by his holy spirit not to err in the gouernment of his Church? and vpon the testimony of these two (and that extorted vpon the rack, extending theyr words beyond theyr meaning, as will appeare) to condemne the holy sea of a so longe a continued violation of the Diuine law.

3. Nor is Pope Gregorie the 15. who sent into England the first Bishop of Calcedon, free from this censure, no nor his

Holines which now sitteth in the Apostolicall Chaire, who sent the second: for they sent thither the Bishop of Calcedon (at the most(and (as some pretende) as theyr delegate or deputy vniuersall for England, with falculties reuocable at their pleasure! But in Mr. Doctours opinion Delegats or Depury Bishops that be not Princes, be not such gouerners as the law of God requires : The Church (sayth he) 12. n. 3. *containeth in it diuers particular Churches, which must be gouerned by Bishops who are Spirituall Princes : and againe : although Bishops depende of the Pope for theyr iurisdiction, yet they be Spirituall Princes in theyr Kinde, and not his delegates.* This supposed, Mr. Doctour must eyther graunt that the diuine law doth not exacte a proper Bishop in euery Church, or else accuse the Pope as doing against the Diuine law. I argue thus, eyther the Church of England now hath the gouernment ordayned by Christ for particular Churches, or not : if it haue, then the Pope may without violation of the diuine law gouerne all particular Churches by deputy Bishops that be not Princes, but his tenants at will, hauing faculties reuocable at his pleasure, for there is no more reason that the Church of Spaine, or France, or Flaunders, or any other particular Church, be gouerned by spirituall princes and not by Deputy Bishops, rather then the Church of England,

pag. 341. lin. 18.

England, as Mr. Doctour doth suppose as certayne, but the Church of England doth not by the diuine institution, require a spirituall Prince, but it may without breach of the diuine law be gouerned by Deputy Bishops that haue no iurisdiction, but delegated and reuocable at will, as now it is gouerned: *Ergo* the Pope without breach of the diuine law may gouerne France, Spaine, Flaunders, and the rest of Catholike Countries, by Bishops that be no spirituall Ptinces, but his Delegats only. If Mr. Doctour think this to be false, and hereticall, as he doeth, then he must say that the Church of England hath not as yett such Pastours, and gouernours as Christ by his diuine institution required should be seated in euery Church: whence it is further consequent, that the Pope is not giuing the Church of England a proper spirituall Prince, by the consequence of Mr. Doctours doctrine, doth grieuously offend against the diuine institution and law.

4. Mr. Doctour may seeme to haue endeauored in some sorte to excuse the Popes, by pretending they were *misinformed. True it* c. 14. n. 3. *is* (sayth he) *that in England we were long without a Bishops, but that was because we could not gett one, and our Superiours were informed that a Bishop would not be permitted to enter into England, or would presently be taken, and putt to death, and so it was to no purpose to send one.*

Thus he, not clearing but rather aggrauating his accuſation of Popes; for by this excuſe he maketh them ſeeme light of beleefe, and yett alſo leaueth them not ſufficiently excuſed. They are made *light of beleefe* in giuing credit ſo eaſily to a tale incredible, which Mr. Doctour ſayth was tould them, that a Bishop ſent into England *might not for a longe time eſcape to do ſome good.*

Mr. Doctour muſt enforce the credit of his tale more then with his owne bare word, otherwiſe we ſhall neuer beleeue, that men of ſuch authority, grauity, and prudence, as the Popes are gaue, credit to ſo ſilly a ſuggeſtion, rather we doe and will thinke that they knew a Bishop might for a time eſcape and confirme ſome Catholicks, yet they eſteemed this not ſo greate a good, as to be procured with increaſe of that perſecution which was ſeuere and raging more then enough before. So we doe not doubt but theſe Popes held conſtantly againſt Mr. Doctours Fancie of giuing English Catholicks a Bishop, whether they will or noe, and of forcing them to entertayne him though therby the fury of perſecution ſhould be neuer ſo much incenſed againſt them. This conceipt thoſe holy Bishops neuer eſteemed cõforme to the piety, charity, diſcretion the holy Sea euer vſed: whoſe iudgment if we preferr before Mr. Doctours, he hath no cauſe to complaine,

they being the guides of our soules, and infallible teachers of truth.

5. Secondly though we should graunt the Popes were so slightly wonne to beleeue a tale, yet this doth not saue them from transgression of the Diuine law in in Mr. Doctours opinion, for he is so hott vpon a Bishop, as he will haue Bishops placed in particular Churches during the time of persecution, specially, though there bee no hope they should escape. This is manifest, because he sayth that a king hath so longe and powerfull armes as a particular Bishop cānot escape him if he bēde his minde to apprehend him and yet he sayth, that in time of greatest persecution, *when the rage and furry therof is intended principally against Bishops*, Bishops are tobe placed, and *the auncient Popes did euen then ordayne Bishops*. Knowing (sayth he) *that the Church according to Christs institution, was to be gouerned by Bishops*. What is this but to say that latter Popes who thinking a Bishop in England would increase persecution, left vs without a Bishop did transgres the diuine institution, which theyr auncestours did in time of persecution so inuyolably obserue. c. 15. n. 6. c. 13. n. 3. &c. c. 13. n. 6.

6. And how soeuer his excuse might somwhat protect former Popes, yet the same cannot serue to saue his Holynes that now is, from being (in Mr. Doctours iudgment) guylty of the breach of the Diuine law. For

pag. 37. & num. 8. Mr. Doctour layth, that now experience sheweth that a Bishop may escape, and doe notable good in England, and yet we see his Holynes will not ordayne for England a Bishop, that is, one with the office, and jurisdiction of Bishop; nor giue vs any spirituall Prince, and proper Pastour, but at the most, but a depury Bishop. The summe of all is, that eyther we must say that Mr. Doctour is ouerseene much in venting those kinde of assertions, so disgratfull to the holy sea; or else graunt that the Vicar of Christ may erre against the Diuine Law, in gouernmēt of a notable parte of the Church as Mr. Doctour houlds our English Catholicks to bee; and if he may erre about England, why not about Frāce? if about, Frāce why not about Spayne, Italie, and Germanie, and other Christian Gounrries? Oh into what a laborinth of difficulties doe they vēture thēselues, who to satisfie theyr priuate, and particular intent's, will presume, though but indirectly to call in question, and taxe the facts of theyr Soueraigne Pastours?

Catholicks of England are not bounde with increase of persecution to entertayne a Bishop. §. 2.

2. ALthough we should graunt that the law of Christ requires that

England should haue a particular Bishop besides the Pope, yet this Bishop is not bound to goe into England, nor to stay there in time of persecution, yea, he were bound not to goe thither, especially against the will of Catholicks, in case he should bring a persecution with him. This conclusion standeth vpon most certayne Catholick doctrine, to witt, that a Bishop though he cannot fly in persecution, or bee absent from his flock when his presence is necessary, for theyr constancy and courage, to giue them the meanes of Saluation, yet when a Country is abundantly fournished with courage to suffer, with a competent number of Priests, with all necessary Sacraments, and helpes, then the Bishop may retyre, or not come (if he be absent) specially when the persecutiō is raysed against his person, and by his absence like to cease. This is a trueth defined by the Church against Tertullian, & other Montanists, and is proued by the words of the Ghospell contayning our Sauiours precept *cum persecuti vos fuerint in vna ciuitate, fugite in aliam*: whē they shall persecute you vn owe cittie fly to an other, which sheweth that a Bishop in time of persecution may leaue his citty, ād Bishoprick, and fly to an other: For that this speech belōgeth not only to lay catholicks, but also vnto Bishops and Priests. S. Athanasius hath taught vs by word and

Matt. 10.

Athan. Apolog. prosu.

ga Augus. Epist. 180. Iulius Epis. ad Orient. Pelag. Papa Epis ad Benignum.

example, and with him all other Catholick fathers agree, that therof there can be no doubt, yea this case is putt expresly in the Canon law, that a Bishop (a) *persecutionis rabie saeuiente de Superioris licentia ad monasticam vitam descendat*: may in persecution leaue his flock with licence and become a Monck.

(a) Cap. Post transactionem. De renunt.

8. Now that a Bishop is bound not to come, when his presence is not necessary, and yet would cause a persecution, or violent increase therof, is manifest. For the office of Bishop and his residence was commanded only for the good of soules committed to his charge, but as S. Bernard sayth, what is vndertaken for charitie, and the good of soules is not to be continued against charitie, and with ruin, of soules, as many by violent persecution will certaynly be lost. This I confirme by the testimony of S. Cyprian, which is direct to this purpose, where he giueth the reason why he retired in persecution, and would not returne when the same was particularly rayssed against his person *Sicut Domini mandata instruunt orto statim turbationis impetu primo, cum me clamore violento frequenter populus flagitasset non tam meam salutem quam quietam fratrum publicam cogitans intercessi ne per inuerecundam praesentiam nostram seditio, quae cepesat prouocaretur. As the precepts of our Lord direct, strait vpon the first brunt of the persecution,*

Cyprian Epis. 15.

when the people with violēt clamors called for me (to haue me cast to a Lyon.) not regarding so much my owne sastie, as the common quiet of my Bretheren. I reti red my selfe least by the impudencie of my presence, the rage of the tumult might be inflamed. And in another place when his flock did much desire his comming, though he had a greate desyre to concurr to theyr comfort. *Oportet nos tamen* (Sayth he) *paci communi consulere, & interdum cum tædio animi nostri deesse vobis ne præsentia nostra inuidiam & violentiam Gentilium prouocet, & simus authores rumpendæ pacis, qui magis quieti omnium cōsulere debemus.* not withstanding we ought to haue a care of the common quiet and ease from persecution, and somtimes though with tædious grief of minde be absent that our coming doe not increase the enuye and violence of the Gentils, and so we become authors of persecution, who rather should procure the peace & quiet of all. Thus S. Cyprian sheweth, that a Bishop is bound to retyre, or not come when, his presence would cause an increase of persecution. Hence Pontius S. Cyprians Deacan who writt his life, sayth; Saint Cyprian retired for feare, least by staying he should haue offended God, to witt, in being the cause to in crease persecution. *Fuit vero* (Sayth hee) *formido ista, sed iusta formido quę dominum timeret offendere. formido quę præceptis Dei mallet obsequi quā sic coronari.* It was indeed feare that moued him to fly, but holy feare to offende God,

Cyprian Epis. 36.

Pontius in vita Cypriani.

feare that made him rather obey the Diuine precepts then by flaying to gett a crowne.

9. This being so, how will Mr. Doctour be able to maintayne his paradox, that neyther a country, nor any of the country can except against the coming in *of a Bishop, though his entrance might cause a persecution.* If a Bishop who by coming into a Country fournished abundantly with Priests, and all necessaries, rayseth a persecution, goeth against the precepts of God, disobey his Diuine order, sinne against the dutie of a Bishop, so that his entrance in such circumstances be *inuerecunda præsentia*, a shameleſſe and impudent coming, seeking his owne Good with the desolation of his flock, if, I say, his comming be liable to all these exceptions (as saint Cyprian sayeth it is) why may not Catholicks of that countrie except against this his entrance.

pag. 380. lin. 14.

Cap. 14. n. 5. & 6.

10. Mr. Doctour giueth two reasons of his assertion, first (sayth he) *because the gouernment of Bishops is instituted by Christ and hath been putt in practise euen in the greatest persecutions as hath been proued in the former chapter.* This reason hath no force, for put case that the diuine law require a Bishop to be made for England, yet it doth not binde a Bishop with danger of his life, to come to his flock when his presence is not necessarie. In that case he may without breach of the Diuine law looke to his owne saftie, specially if by comming

comming he should cause a persecution where none was before. For where is Mr. Doctours diuine precept written, that a Bishop must tarne, or not departe what persecution soeuer and desolation fall on his Church, in regarde of his entrance. The primitiue Church in the time of greateſt perſecution did appoynt Bishops (for reasons which haue not force in respecte of Englād, as in the next chapter is proued) yett those Bishops did in time of perſecution often keepe absent, in so much as in the perſecution of Decius, Seauenteen Bishops were absent from theyr flocks in Rome, yea they thought them selues bound so to doe, rather then by comming to bring a perſecution vpon theyr flock, as hath been shewed by S. Cyprian his example. *Baron. Anno 283.*

His second reason is, the vtilitie and neceſſity of Confirmation, which cannot be giuen in the Bishops absence. This hath been answered allreadie. for there is noe shew of probabilitie, that a Countrie is bound to gett Confirmation, when the same cannot be had without a perſecution. All deuines say Confirmation is not commanded but onely *cum commodè haberi potest*, when it may with commoditie be had, or as others say, (a) *quando commodissimè*, when it may be had without any the least incommoditie in the world. (a) *Peligianus & Canal. in scotum. in 4. d. 7 q. 2. in scholio.*

11. And wheras Mr. Doctour sayth that

the former Chapter, to witt, the thirtieth of his treatise; he proueth that by the diuine law, Bishops are to be placed in Churches euen in greatest persecution, the truth is, in that Chapter he speaketh much to litle purpose. He proueth indeede that Bishops and Pastours must repaire to theyr flocks, and not desist for feare of persecution, when other sufficient preachers of Gods word, and ministers of the Sacraments be wanting. But he doth not proue that when other Priests sufficiently doe the deede, that then a Bishop is bound to come to his flock, with euident hazard of his life, and of bringing a violent persecution vpon the Catholick people. Lett vs heare some of his proofes.

Cap. 13. n. 3. *Certes*, sayth he, *our B. Saviour foresaw, yea foretould the persecutions which were to be raised against his Apostles, for sayd he, behould, I send you as sheepe in the middest of wolues, and take heede of men, for homo homini lupus, for they will deliuer you vp. He foretould Peter his death by the Crosse, and did he therfore omitt to make him Bishop? nay he made him not only Bishop, but chief Bishop, and Pastor of the Church; yea the Apostels knowing that they were made Bishops, to preach and conuerte the world, and after to gouerne it maugre all the Tyrants and all theyr engins of cruelty, they sett vpon this greate peece of worth, though they knew the persecution was specially raysed against them.* Thus Mr. Doctour which makes little to enforce Catholicks

to receaue a Bishop in England. True it is, that Pastors and Preachers of the Ghospell, must goe to their flock maugre all Tyrants and engins of crueltie when theyr flock needeth theyr presence, when they want other ministers of the word, and Sacramẽts, nor are Pastors then to shrinck, though the persecution be bent personally against them. But when the Church is fournished aboundantly with Priests and spirituall helpes, that a Bishop may be spared, (which is the case of England) where doth Christ command that then the Bishop goe to his Church, though he cannot goe without danger of his owne life? yea without puttinge nott onely the liues of others, butt euen their soules, into perill by causing a persecution to be raysed vpon them; And though Mr. Doctour say, that such an obligation lyeth on the Bishop to goe, and on Catholicks to admitt of his comming, yet he must proue it; els it is soe heauie a bur then that noe wise man will vndertake to beare it, without first knowing why or wherfore.

12. His arguments if they haue any force, may seeme to enforce my Lord of Chalcedon not to stay, in England, which is so wel prouided, but to goe to his Church of Chalcedon: for that Church is on the one side miserably destitute of Sacraments and Pastors, and needeth the presence of a Ca-

tholick Bishop, and on the other is my Lords proper body and ſpouſe, wherof he cannot refuſe to haue care. Vaſquez much commended by M. Doctour writeth thus: *A titular Bishop ordayned of a Church poſſeſſed by Turcks and infidels contracteth a ſpirituall mariage, with that Church, ſo that he is bound to haue charge and care thereof, though he be not bound to goe thither, if there be not hope to doe good, and by going he ſhall incurr danger of his life, yett there haue not wanted ſome that haue choſen to undergoe that danger, rather then to be thought to loue themſelues more then the people committed to their charge, in which number was Bartholomæus of Bonania, whoe as ſoone as he was choſen and conſecrated Bishop of Armenia went thither where he wrought wonderfull things.* This Vaſquez whoſe doctrine may ſeeme to touch his Lordship. But into my Lords conſcienciall obligations in reſpecte of Chalcedon I will not ſearch, only this I will ſay that Mr. Doctour may ſooner proue that he is bound to goe to Chalcedon with euident hazard of his life, then that Catholiks are bounde to accepte of him in England; though their acceptance of him bring a perſecution vpon them.

Vaſquez in 3 p. to 3. Diſp. 241. c 1 n. 5 & 6. & Suarez to. 3 De Relig. lib. c. 8. n. Epiſcopus titularis Eccleſiam occupatam ſemper reſpicit quamuis ei inſeruire non poſſit. Ibidem n. 4

And to binde and encourage my Lord to this glorious enterpriſe, Mr. Doctours diſcourſe doth ſoe ſerue as it may ſeeme penned to that purpoſe, ſpecially when he ſo vrgeth the conſtancie of the Romane Bishops

In these words. *Although the persecuting Emperour* sayth S. Cyprian was so *infestus Sacerdotibus vt fanda & infanda comminaretur*, and did so hate the Bishop of Rome that *multo patientius & tolerabilius audivit leuari aduersus se amulum Principem, quam Roma constitui Dei Sacerdotem*. indured more patiently to heare of a prince competitor, then of a Bishop constituted at Rome, *yett should you then haue seene* (sayth hee) *Cornelium sedere intrepidum, to sitt in Peters chaire without feare, knowing it to be protected by Peters Maister. O the courage and constancie of the Bishops of Rome who neuer shrunck their shoulders, neuer intermitted theyr succession, but least the Church should want a head, and the Hierarchy an Hierarchicall prince with euident hazard of theyr liues did maintayne the succession of Bishops in that seate, maugre the barberous cruelty of the bloody tyrant.* Thus much Mr. Doctour, and he proceedeth further with exclamations very efficaciously to binde his Lordship for Chalcedon, and so eloquently that in deede I am sorry that his discourse looseth the force with the learned, through some want of historicall truth specially in fower poyntes. ibidem n. 4.

14. First what he sayth, that namely in the election of Cornelius the succession of Peters chaire, was neuer intermitted, to witt, by any longe Seauacancie, is a commendation spoken soe out of season, as he

may seeme to speake by contraries, for after the Martyrdom of Fabian vntill the election of Cornelius there was an intermission or sea-vacancie of more then a yeare, to wit, of Sixteene months at least, as Baronius proueth, which was a longer intermission, then euer happened eyther before or after for more then a thousand yeares. *Sancto Fabiano* (sayth Baronius) *martyrio coronato, ne per annum quidem valuit ei subrogari successor, licet causæ vrgentissimæ intercederent, quibus consultandis vniuersali opus esset Episcopo.* *S. Fabian being crowned with* martyrdome a succeſſour could not be subrogated in his place, no not within the space of a whole yeare, though there were greate vrgent questions for the *decision of which an vniuersall Bishop was needfull.* And this is proued by a letter of the Roman Clergie to S. Cyprian. *Post decessum nobilissimæ memoriæ viri Fabiani nondum est Episcopus (propter rerum & temporum difficultates) constitutus, qui omnia ista moderetur: Since the deceaſe of Fabian, a man of most noble memorie a Bishop is not yett (by reason of the difficulties of things and times) appoynted to determine all theſe things.* Hence M. Doctour may learne that by reason of the persecution, the succeſſion in Peters chaire was intermitted for sixteene monthes, euen at that time when hereſies sprong vp. This may serue to somewhat allay his zeale, for Bishops in England, for the church vniuer-

Baron. anno 253.

Epist. 31 inter Epist. Cypriani.

ſall to want a Paſtour ſixteene monthes, was a greater inconuenience then for our England to want a particular Bishop for ſixſcore yeares, being ſo ſufficiently prouided of neceſſaries as it is, and ſtill hath beene through the particular prouidence, care, and liberalitie of the ſupreme Paſtor.

15. Secondly wheras he ſayth the Tyrant did ſo hate the Bishop of Rome *as he did more patiently heare of a prince competitour, then of a Bishop conſtituted at Rome*, cannot ſtand with truth. For that Tyrant was Decius, who neuer heard of a prince competitour ſtirred vp againſt him, ſo long as he liued, and if he had, is it likely he would haue bene leſſe troubled at ſuch an oppoſition, then at the conſtitution of a Romane Chriſtian Bishop? Mr. Doctour therfore miſtakes, and with S. Cyprian ſpeaketh of S. Cornelius, he applyeth it to the Tyrant. the text of S. Cyprian is: *Quod nos ſimplici corde perſpicere & laudare debemus ſedere intrepidum in ſacerdotali Cathedra eo tempore cum Tyrannus infeſtus ſacerdotibus Dei fanda atque infanda comminaretur, cum multo patientius & tolerabilius audiret leuari aduerſus ſe æmulum principem, quam Romæ conſtitui æmulum Sacerdotem*. wherin we ought with ſincere harte to acknowledg and prayſe Cornelius his conſtant ſitting in the prieſtly chayre without feare, when the tyrant inraged againſt the Bishops of God, threatned things not to

be named, at which time, he (Cornelius) did more patiently heare that the oppoſite and emulous Prince was ſtirred vp againſt him; then that at Rome was conſtituted an emulous and oppoſit Bishop; This is to be vnderſtoode of Cornelius, that he was leſſe troubled to heare of the emulation, rage, and fury, of the Prince againſt him, then of the emulation of Nouatus made Bishop of Rome, in ſchiſme and oppoſition againſt him.

This Panelius well noteth, and that therfore the true lection is not *Dei Sacerdotem* as Mr. Doctour citeth it, the Bishop of God, but *æmulum Sacerdotem*, an emulous and ſchiſmaticall Bishop, which lection alſo Baronius followeth.

vbi ſupra n. 5.

16. Thirdly in the ſame amplification of the conſtancie of the Roman Bishops, he ſayth, that twenty ſeauen Popes were made Martyrs before the time of Conſtantine, whoſe names he ſetteth downe, and in that number nameth Ioannes, Siluerius, and Martinus, whoe ſuffered at the leaſt two-hundred yeares after Conſtantine: Finally to shew the zeale of the ancient Popes, whoe made Bishops for particular Churches in the time of greateſt perſecution, to moue his Holynes to doe the like for England, he beginneth thus: *S. Linus S. Peters immediat ſucceſſour ordayned eighteene Prieſts, and fifteene Bishops, in the perſecution of Veſpa-*

ibidem n. 5.

ſianus

sianus. The persecution of *Nero*, the persecution of *Domitian*, the persecution of *Traian*, I haue heard named, but the persecution of *Vespasian*, now first soundeth in mine eare, which I weene cannot but seeme strange to any man acquainted with Ecclesiasticall historie; for this Emperour was so far from being a persecutor of Christians, as he was specially affected to them, in so much that Iosephus the Iew, to please and flatter him, writt honourably of Christ; And though in his dayes some Christians were martyred by inferiour Magistrates, yet none by his order.

To conclude, Mr. Doctour bringeth noe solide proofe of the heauy obligation he would thrust vpon a Church sufficiently prouided of Priests, and other necessaries to receaue also a Bishop to reside amongst them, though his entrance begin, and his presence continue a most heauie persecution vpon them.

There is noe absolute diuine law binding the Pope to put Bishops in euery particular Church. 5. 3.

17. SOme Diuines hold that Bishops in particular, and not only in generall bee of the diuine institution, which other Diuines of greater authority with farr greater probabilitie reiecte. But to abstayne

from questions, this is certayne, wherin all Catholicks doe and must agree, that that diuine precept (if there be any) is not absolute nor determinate in respecte of particular circumstances of person, place, time, power; the reason is, because when the necessity and conueniencie of the thing commanded, dependeth of circumstances of time, and place, then the diuine precepts cannot be absolute; for circumstances may alter things, so that what at this time, and in this place is necessary, and conuenient, in an other place, and time, may be needlesse and inconuenient; hence the Diuine Wisdome about such things commandeth nothing in particular, but leaueth all to the discretion of his Vicar, or at least his diuine precepts be not absolute, but so far forth, as the circumstances of persons, times and places, make them possible, necessary, or conuenient.

This reason sheweth that the diuine precept, to put Bishops in euery particular church or Country cannot be absolute, but at the most conditionall, for places which at one time require a Bishop or many Bishops, may with time so change, that Bishops seeme in respecte of them neyther conuenient nor needfull nor vsefull. For example, if a Country that was once a Florishing Christianitie be brought to that state, that now the Catholicks are so fewe as they may

be sufficiently prouided of priests without a proper Bishop, and in such seruitude that if they haue a proper Bishop it is likely some seuere persecution will thervppon be raysed; in this case noe wise man will thinke, God bindeth the Pope to giue that church a Bishop.

18. Hence that diuine institution (if there be any (doth intrinsecally include two limitations or conditions; the first is, that the Pope put in euery church a Bishop so far forth, as the ende of the diuine institution doth require; for when the ende of the diuine institution and law ceaseth, then also the obligation of the diuine law ceaseth, or rather God neuer intended to binde in such circumstances. What is the end that God commandeth that in euery particular Church there be a Bishop? noe doubt to the end that all Christians might be furnished with Priestes, and such necessary Sacramẽts as depend on Priests, for the Ordination of Priests, and Church Ministers, is the only thing that doth infer the necessity of a Bishop, as shall be proued in the next paragraph; hence where a church that once needed Bishops to ordayne Priests, now needeth them not, but is in such state that a Bishop would rather breede inconuenience then any furtherance, then noe doubt the Pope is not bound to giue that country Bishops. This is the State of England, and *Suar. de leg. l. 6. c. 6.*

ſo the ende of the diuine law ceaſeth wholy in reſpecte of it; as afterward shall be more largely prooued.

Secondly if there be ſuch a diuine Inſtitution, the ſame is giuen with ſubordination to the ſupreme Paſtour, and without derogation to the plenitude of is power: this plenitude of power is, that he may exempte particular places and perſons from the iuriſdiction of particular Bishops, reſeruing them to himſelfe as he shall thinke fitting. wherfore the diuine precept that in euery Church there be a proper Bishop ouer all, hath this limitation, except the Pope by the ſupremacye of his power, except ſome places or perſons; This power to be in the Pope (a) noe Catholick can denye, the practiſe therof being dayly notorious to the whole Church, eſpecially through the Popes exempting of ſoe many Religious orders. In the ſame manner, the Pope hath reſerued from Bishops ſundry greate townes and Cittyes placing therin ſecular Abbots with Epiſcopal Iuriſdiction; ſuch was the gouernment of the Cittye of Valladolid in Spaine, till of late yeares, and ſuch is now the gouernment of Medina Campi, and of other great places and townes in Spaine; wherby it is cleare, the Pope may without breach of any diuine law exempt from particular Bishops and reſerue to himſelfe that handfull of Catholicks that liue within

(a) *Cap. Frater noſter 16. q. 1. Cap. luminoſo 18 q. 1 Gloſſa cap 1 de priuil. in 6. vide Eraſmum a tho Iuriſdic. Ordin in exemptos. p. 1. q 3. n. 14.*

England. Why may not he doe this? Is it becauſe they be ſo greate a number, and a notable parte of the Church? Suerly the townes exempted in Spaine only containe more perſons, then be the Catholiques of England, yea one Religious body by it ſelfe, may be thought to exeede in number all English Catholicks, to witt, thoſe of the Seraphicall order of S. Francis. And ſeing the Pope hath reſerued all iuriſdiction ouer the places in Englād to himſelfe, ſeing the whole territorie of England in reſpect of ſpirituall Iuriſdiction is ſubiect to the Pope only, ſo that my Lord of Chalcedon cannot challenge thē pooreſt Church or parish as M. Doctour doth acknowledg, why may he not alſo reſerue to himſelfe the gouernmēt of the perſons of Catholicks within this Territory, which is his owne and no other Bishops?

20. But that which doth alone ſuffice to make Mr. Doctours aſſertion looſe all credit, is the weakneſſe of his proofes, both in regarde of the authours and arguments he bringeth. The two Schoolmen Sotus and Bannes are alleadged otherwiſe then they meant, and in truth both the one and the other are againſt him. Sotus ſayth it is *de iurè diuino* of the diuine law *quod in genere ſingulis Eccleſijs ſecundum Eccleſiaſticam diuiſionem ſui applicentur Epiſcopi*; that in generall to euery particular Church proper Bishops be applyed, according to the Eccleſiaſticall

Sot. l. 10. de inſtit. & iuſtit. q. 1. a. 4. poſt 2. cōclus.

diuision. Doth not Mr. Doctour heare Sotus say that this precept is not absolute nor determinate, in all occasions and times? &c. but *in genere secundū Ecclesiasticam diuisionem*: in generall, according to the Ecclesiasticall diuision, that as the Ecclesiasticall diuision shall require which is variable as times varye. True it is that as Sotus sayth, the diuine law doth in generall binde the Pope to deuide the Church into sundry distinct dioceses, or particular Churches, and to apply vnto euery one a proper Bishop to ordayne Priests, and Church-ministers according as times permit, and require, If the Ecclesiasticall dauision be (as ordinarily it is) of such extente and multitude of persons as it cannot be cōueniently prouided of Church-ministers, without a proper Bishop, then the Ecclesiasticall diuision bindeth the Pope to apply there a proper Bishop. If Dioceses be very smale, the Ecclesiasticall diuision doth not necessarily require that euery Church haue a proper Bishop, but two Bishopricks or more may be vnder the same Bishop, as antiently the Bishoprick of *Funda*, was vnder the Bishop of *Terracon, or Terracina*, as it is noted in the Canon law, Cap. Illud. 21. q. 1. if some Dioceese, that according to the antient Ecclesiasticall diuision, did require a proper Bp. grow in time to be so small, as it needes not a proper Bp. to ordaine Priests, the Ecclesiasticall diuision doth not binde the Pope to put

there a proper Bishop any longer, he may make it parte of an other Bishopprick or make, it a Church exempte from Bishops, vnder some Arch-priest or Abbot, or other Ecclesiasticall power, receiuing ordination of Priests from neighboring Bishops. So that Sotus his very words cited by Mr. Doctour, shew, he was not of his minde that the Pope is bound to make Bishops in euery particular Church absolutly, and inuiolably, in all occasions and euents of what persecution soeuer; but in generall, according to the Ecclesiasticall diuision as hath been declared.

21. Much lesse doth *Bannes* make for his purpose whom he citeth, teaching that *Bishops cannot by the Pope be removed from the whole Church, or a great and notable part thereof*; what doth this make for Mr. Doctour? Suerly that is noe great nor notable part of the Church in respect of hauing Bishops, that can be aboundantly and conueniently supplyed with Priests, without hauing any proper Bishop, as England is; *Bannes* in the same place sayth; *potest Summus Pontifex pro suo arbitratu vnum aut alterum Episcopum amouere, nec in eorum locum aliquem designare*: *the Pope may at his pleasure remoue one or two Bishops and not substitute any other in theyr places*; is not this against Mr. Doctour? If the Pope may remoue some Bishops, and leaue some Churches without proper Bishops, why

may he not leaue England in that ſorte, reſeruing Epiſcopall Iuriſdiction ouer the Catholicks therof to himſelfe?

22. We may alſo note that when Bannes ſayth that the Pope cannot remoue Bishops frō a greate or notable parte of the Church, he meaneth *pro ſuo arbitratu*, for his ſole pleaſure, onely to honour ſuch perſons and places by immediate ſubiection to himſelfe; otherwiſe if neceſſity vrge (as when without rayſing a grieuous perſecution, Bishops cannot be ſent to ſome notable part of the Church,) then the Pope is not bound to ſend. Thus Africa a notable part of the
Bann. 504. Church, being depriued of more then two hundred Bishops at once, the Pope ſent no other in theyr places, not to increaſe the perſecution by ſuch a ſupply vngratfull to their king. I wonder Mr. Doctour would broach a doctrine ſo dreadfull binding the Pope and English Catholicks to a thing moſt difficill vnder paine of violation of the diuine law, for which he cannot alleadge one Authour truely, and fully, which makes not againſt his purpoſe.

23. But perchance the argument wheron he buildeth his doctrine is invincible; verely I cannot thinke it worthy of his much learning, noe, nor of his diſcretion to buyld ſo heauye a fabrick, on ſo feeble a foundation. Hee would proue becauſe the diuine law bindeth the Pope to place Bi-

shops

shops in the Church indeterminatly, that therfore he must put them in all Churches absolutely. *I argue thus*, (sayth he) *By the diuine law there must be particular Bishops in the Church, but there is noe more reason why the particular Church of France, should be gouerned by a Bishop or Bishops, rather then the Church of Spaine, or the Church of Spayne, rather then the Church of England or Flanders: ergo, France, Spayne, England and all other particular Churches of Extent must be gouerned by Bishops.* This fashion of arguing maketh against all diuine precepts, wherby a thing is commanded indeterminatly, leauing the particularities to humane, arbitrement, of which yet noe doubt there be many. I will exemplifie to shew the weakneſſe of this argumente in three precepts of this kinde. God commandeth that euery man to maintayne life, eate ſome kinde of meate, leauing the particular to his choyſe, now comes Mr. Doctours argument: By the diuine law euery man is bound to eate ſome meate, but there is no more reaſon he should eate flesh, rather then fish, or fish rather then whitmeate, nor whitmeate rather then fruite; *ergo*, by the diuine law a man is bounde to eate fish, flesh, whitmeate, fruyte and all the ſorts of viand. Againe, there is a diuine precept that euery one faſt ſome dayes preſcribed, eyther by priuate deuotion of the Church, to mortify the luſts of the flesh, to

satisfie for sinns past, to offer a Sacrifice of religious worship to God: Now Mr. Doctour argueth thus; euery one by the diuine law, is bound to fast some dayes in the yeare: But there is no more reason why the days of March should be fasted, then the dayes of April, nor the dayes of April, then the dayes of May &c. Ergo, all the dayes of March, April, May, and all other monthes, are to be fasted by the diuine law; Thirdly there is a diuine precept in generall, that the Pope appoynt some ceremonies at masse, that the Action of Sacrificing be with religious decencie performed, Hence in Mr. Doctours forme one may thus dispute. By the diuine law, some ceremonies are to be vsed in Masse; but there is no more reason why the ceremonies of the Introitus be vsed, then the ceremonie of the Epistle, nor of the Epistle, then of the Ghospell, Offertory, Eleuation? &c. *Ergo*, by the diuine law, all and euery one of these ceremonies are to be vsed.

24. He that shall examine Mr. Doctours argument according to the rules of logick, might finde many defectes therin, for it is apparent that there be more then *tres termini*, and his assumption hath no connexion eyther with his proposition or conclusion. *By the diuine law there must be a particular Bishopp in the Church*, this is true, *But there is*

pag. 376. *lin.* 10.

noe more reason that the Church of France should be gouerned by Bishops, rather then the Church of Spayne, nor the Church of Spayne, rather then the Church of Englād, what is this to the purpose? be it so, what then, *Ergo France Spayne and England are to be gouerned by Bishops*; this doth not follow, but rather the contrary. *Ergo*, it is in the Popes arbitrement to giue Bishops eyther to France or to Spayne or to England as he thinks good, seeing the diuine law that there be some Bishops in the Church, may be kept though Bishops be wanting in eyther of these Realmes: In true forme Mr. Doctour should haue argued thus: By the diuine law there must be some particular Bishops in the Church, But this diuine law cannot be kept according to the the ende and intention therof, except there be Bishops in France, Spayne, and England *Ergo* Spayne, France and England are to be gouerned by particular Bishops, this argument is in forme and to the purpose, if the premisses be true as they haue some shew.

But I answer that the Minor may be sēsed two wayes, beīg in the one false, in the other partly true, partly false: If the sense bee, except there be Bishops in France, Spayne and England, this diuine law, that there bee particular Bishops in the Church, cannot be kept, so much as indeterminately, abstracting from the present circumstances of this or that place or time, it is false, for the

diuine law requires no more then that there be some Bishops in the Church, so many in number, as there be no danger that the whole order be suddaynly taken away by theyr deathes, and so dispersed ouer the world, that all christians are prouided sufficiently of learned and vertuous Priests. If this be done, the diuine law is satisfyed, though there be no Bishops in France, or Spaine or England: But if the sense be, that according to the present disposition of times, and circumstances of place, the diuine law, of hauing Bishops, cannot be kept except there be Bishops in France, Spaine and England, it is partly false, true in respecte of France and Spaine, which cannot be prouided of Priests as the diuine law intendeth, except they haue proper Bishops; false in respecte of England which may sufficiently and most conueniently (as now things stande) be furnished with Priests, and not by the meanes of a proper particular Bishop. Hence Mr. Doctours assumption: there is no more reason that Spayn should be gouerned by particular Bishops, rather then England, speaking of what is requisite now, according to the present disposition of things, is palpably false, Though speaking in generall, abstracting from times, the diuine law of hauing Bishops, doth noe more concerne Spaine then England.

The Church of England as now things ſtand, according to the Holy Canons is not capable of a Biſhop. §. 4.

26. THe diuine law is farr from enforcing the Popes Holynes to giue England a particular Bishop, as hath beene shewed: Rather our church (as things now ſtande) may ſeeme vncapable of a Bishop, except with ſome diſpenſation in the Holy canons, which for the perfect obſeruation of the diuine inſtitution haue beene exacted. To proue this, we muſt ſuppoſe that the diuine inſtitution and holy canons require, that a Bishop be not placed in townes and villages, or ouer a pettie multitude of Chriſtians, nor where he is not needed in reſpect of ordayning Prieſts. The reaſon is, the honour and dignitie of a Bishop, that Office grow not contemptible, if one be placed where he is not *generator Patrum*, the Father of fathers, that is, of Prieſts, and where he can giue the people nothing neceſſary which they may not haue from Prieſts. For if this were, the feete might ſay to ſuch a head, *wee need e you not* without you wee had, and when you are gone, wee ſhall haue all things neceſſary vnto ſaluation.

25. Some may ſay that not onely for ordi-

nation of Prieſt, but alſo for gouernment, Bishops are neceſſary, to wit, to adminiſter iuſtice, to conſerue in the Church vnity and peace. I anſwere, when a Church may haue iuridicall adminiſtration of iuſtice, the power of gouernement is needfull, in which caſe they of ſuch a Church neede a gouernour; but if they neede not alſo ordination of prieſts from their gouernour, there is no neede their gouernour bee a Bishop. The power of gouernement of that Church, may be fitly committed and ſufficiently exerciſed by a Preiſt. But if a Bishop be neceſſary in a Dioceſſe to conſecrate Preiſts, ſo that the prieſts of the dioceſſe bee his ſonnes, the deuine law (if not of neceſſity yet in reaſon and decency) requireth that the ſceepter of gouernemēt bee in his hands, not in the hands of any of his ſonnes. Therefore, giue me a multitude of Chriſtians neuer ſo greate that hath no neede of a Bishop to ordaine prieſts, and I will bouldly ſay, that there is not neede that the gouernour of that Company bee a Bishop, yea, put caſe, Ordinatiō of Prieſtes and Churchmen were not neceſſary in the Church, it will preſently follow that there is not neede that the vniuerſall Church be gouerned by Bishops ſuperiour to Prieſtes. Generalls of Orders haue vnder them a great multitude of ſubiectes, yet bee they not Bishops, nor is there neede they bee Bishops, becauſe

their subiectes neede the direction of gouernement, not the ordination of priesthood at their handes.

26. Hence the Blessed Apostles appointed, that Bishops should not bee placed, where the power and care of Priestes may suffice, as testifieth S. Clement Epist. 2. Anicetus Epistol. 3. Euaristus Epistol. 2. & habetur Can. *Audiuimus* 3.q.2. where also the decree of the Counsell of Sardica is registred. *Licentia nè sit Episcopo passim ordinandi in ciuitate modica, cum satis vnus esse possit presbyter. nec enim necesse est ibi Episcopum fieri, vt Episcopi vilescat nomen & honoris summi authoritas.* *Let there be no Ordination of a Bishop in a little citty, where one prieſt may ſufficie, (for there is noe neede of a Bishop,) that the name of Bishop, and the power of higheſt honour grow not contemptible.* Accordingly writeth S. Leo, that ouer little flockes, Bishops bee not placed, *cum vbi minores sunt plebes, Presbyterorum cura sufficiat, Episcopalia autem gubernacula non nisi maioribus populis & frequentioribus ciuitatibus oporteat præsidere.* *Because when the flockes bee ſmall, the Care of Prieſts doth ſuffice, but the gouernement of Bishops is not to preſide, but in greater townes and places that haue multitude of people.* In theſe Canons of the Church you ſee that Bishops are not to bee placed ouer little flockes, nor where there is no neede of Bishops. But in England, and where a Bishop is not needefull

Epiſt 43. ad Epiſcopos Africæ.

to ordaine Church-Ministers, Priests may suffice, and a Bishop were needeles; soe that if one bee there placed, it is against the Canons, against the Churches perpetuall practice, and a disgrace to Bishops.

27. If any say; that in England a Bishop is needefull, though not to giue Orders, yet to giue Confirmation, I answere, that Confirmation is noe Sacrament of necessity, nor is there any absolute necessity, that the same bee giuen by a Bishop as hath beene shewed. And so his giuing of Confirmation, doth not hinder but his flocke (if they neede him not to ordaine priestes) may still say to him, to witt, the feete to their head, wee neede you not, as you are Bishop. If the sole necessity of Confirmation were such, as it did inforce a Bishop to bee placed precisely in respecte of it, Bishops were to bee placed in euery village and towne, that none departe this life without that Sacrament: as now thowsands doe through want of Bishops, and did also euen in the auncient Church, yea this was the cause, why the power of chrisming in Baptisme was giuen to Priestes, that none might die without Chrisme, soe saith Damasus of S. Sylvester, *Ordinauit vt Presbyter baptizatos lineret in vertice propter transitum mortis.* Hee ordained that the Priests should Chrisme the Baptized on the crowne of the head, by reason of the passage of death. That is, that none might

might passe by death out of this world without holy Chrisme. Since which Ordination, to be Chrismed by a Bishop, *non habet necessitatem legis* saith S. Hierom, no law bindeth people to receiue the Sacrament of Chrisme of the Bishop, nor is that Sacrament absolutely required to giue any necessary perfection of Spirit, *aliquin*, (saith hee) *si ad Episcopi tantum imprecationem Spiritus Sanctus desluit, lugendi sunt qui in viculis & castellis & remotioribus locis per presbiteros baptizati antè dormierant, quam ab Episcopis inuisentur*: Otherwise, if at the Bishops inuocation onely the holy Spirit floweth downe, theyr case were lamentable, who in villages, townes, and remote places being baptized by priest, dy before they be visited by the Bishop. dialog aduer sus Luciferi. cap. 4.

28. I Add, that should wee graunte (what Mr. Doctour will neuer bee able to proue) that there is a Diuine precept to take Confirmation, yet this will not inforce a Bishop, except also hee be needfull to ordaine preistes. The Reason is, Because if there bee such a precept to receiue Confirmation, yet it bindeth not, *cum non potest commodè haberi*, as all teach, when Confirmation cannot bee had, but incommodiously, nor without the Churches doinge a thing vnusuall, vndecent, forbidden by the canons, as is the Ordeining of a Bishop for a place, where hee cannot haue imployment worthy

of his state, nor bee father of fathers. This I farther Confirme, by what Deuines commonly teach concerning the Holy Eucharist, And I argue thus. The Church is not bound to prouide Christians of the Sacrament of Confirmation, more then of the Sacrament of the Eucharist at the houre of death. Yea this obligation is the greater, because without doubt the Deuine law bindeth to receiue and giue the Eucharist against death; but that there is a diuine precepte to receiue Confirmation, is very vncertaine, the more common tenent of Deuines being for the contrary. And yet the Church is not bound to giue the Sacrament of the Eucharist, when the same can not bee giuen without doing against the receiued Customes, Ceremonies, and Canons. As when a Preist to giue a Consecrated hoast celebrate not beeing fasting, or in leuened bread, or without the sacred roabes of priesthood, as al deuines commonly teach. Therefore much lesse is the Church bound to prouide Christians of Confirmation, by doing against her receiued custome and Canon, of not makinge a Bishop ouer Companies that neede not Ordination of priests, and consequently needeth not a Gouernour Bishop.

Suarez in 3. p. d. 8. & alij communiter.

29. Hence wee may admire gods singular wisedome in directing his Vicar, in the gouernement of his Church to obserue the

ſacred Canons, and by no importunity of men to bee mooued to violate receiued auncient cuſtomes. Wee may learne alſo euer to obey his Holyneſſes ordinances, which although wee ſee not the reaſon or conueniency of them, yet are ſtill iuſtified within themſelues. And the more that they are impugned euen by the learnedeſt Doctours, the more their rectitude wil appeare, and now, moſt iuſt cauſes of their conueniency shew themſelues, and how farre the ſpirit of diuine truth, is eminent aboue humane learninge. If any ſay that later Popes haue giuen England a Bishop, and ſo may ſeeme to haue gone againſt the Canons, I anſwere they haue not giuen England a proper Bishop, to rule it as his proper flocke, and as their ſpirituall Prince, but onely haue ſent a Titular Bishop for a time to giue Confirmation with voluntary Iuriſdiction, reuocable at his will, which is not againſt the Canons.

The practise of the ancient church, Mr. Doctours fourth pretended necessity of a Bishop.

CAPVT IV.

1. THe fourth obligation in Mr. Doctours opinion, cap. 13. binding the Pope to ordayne a Bishop for England, is the ancient practise of the primitiue Church, which in tyme of greatest persecutions, that were intended principally against Popes and Bishops, and euen Popes, and would not for feare of persecutions, or other humane respects, let any country, or Church, specially of any greatnes to bee without a Bishop. With greate curiosity Mr. Doctour numbers how many Bishops euery Pope made from *Linus* to *Telesphorus*, and beeing weary to number all, hee remitts Priests to their Breuiaries for the rest. Héce hee often demandes what may bee the cause of this, but that the Church thought it was, *Iuris diuini*, *of the deuine law*, that euery Church, or country should haue its Bp. absolutly, in what circumstances, or persecutions soeuer. Hee also hath some examples of the African Churches, that made Bishopes in persecution. These African examples are in deede against him, as I shall shew

Ibid. n. 6.

this practise of the primitiue Church is the only thinge that maketh for him a faire shew.

To which I answere, the primitiue Church did ordaine Bishops in tyme of persecution, not because they iudged that the hauinge of a Bishop in euery Church was a deuin ordenance, to bee in all occasions inuiolably kept, but three reasons forced them to this, all which now cease in respect of the Church of England.

2. The first was to preserue the order of Bishops in the world, without danger of beeing vpon the suddaine all at once extinguished. If Bishops in the Church were few in number, in one Prouince or citty only they might by a storme of persecution, by some inundation of warre, by the contagion of some pestilent disease bee suddanly all taken away; wherefore that this may neuer happen the diuine institutiō requiers that a greate multitude of Bishops bee dispersed ouer the world, and placed in euery principall citty, euen in the greatest fury of persecution, accordinge as his vicar shall thinke fitting. The care of this thinge so essentially necessary to the beinge of a Church, caused the primitiue Church to doe som things that now are forbidden. For this respect in the begininge all Priestes, or in a manner all were Bishops in respect of order, as is shwed by Franciscus a Messana

in his annotations vpon S. Hierom. which is alsoe affirmed by (a) Scotus. by (b) *Suarez* by *Philippus de Gaumashe* Doctour of Sorbon. *primis temporibus* (sayth hee) *pauci erant Sacerdotes, qui non essent simul Episcopi propter frequentes, & quotidianas persecutiones. In the primitiue tymes, there were few Prieſtes that were not also Bishops in regarde of soe frequent, and dayly persecutions,* to witt, least all the order of Bishops might fayle at once. This was the cause of placinge Bishops in cities where christians were very few in number, as S. Gregory Thaumaturgus was ordained Bishop of Neocæsarea, when the christians of the citty were not aboue seauenteene. This was the reason why Bishops were made in vilages, and little townes tearmed *Chore episcopi*, country Bishops. Finally to our pourpose, this care inforced the Church to make Bishops in the rage, and fury of persecution when there was noe hope they should escape; for when Bishops died, or were taken away by martyrdome vniuersally ouer the world, as in those persecutions they were: if new had not been presently made in their roomes with in a short tyme, the whole vniuersall Church would haue been left without Bishops. Now this reason to cease in respect of England who doth not see? For though there bee no Bishops, or Bishop in England, the order of Bishops may subsist in the

(a) *in 4. d. 7. q. 1*

(b) *in 3. p. t. 3. disp. 36. sec. 2 fuit antiqua consuetudo vt omnes sacerdotes consecrarentur Episcops. comm. in 3. p. de Sacram. ordinis c*

world, without danger of beinge ſuddainely extinct.

3. The ſecond reaſon of ordaininge Biſhops euery where in tyme of perſecution was, that which of ten hath been touched, that all chriſtians might bee ſufficiently furniſhed with Prieſtes of learinge and Authority to giue them all neceſſary Sacramentes, and inſtruction of ſauinge truth. For this cauſe the deuine inſtitution, (as hath been ſayd,) will haue the Church deuided into Dioceſes and diſtricts, and that euery dioceſe haue a proper Bp. to ordaine Prieſtes, when the Dioceſe is at ſuch extēt as they cannot bee prouided of Prieſts without a proper Biſhop within them ſelues. This neceſſity was greater in the primitiue Church when noe Biſhop, or Prieſt was ordained but in the Cathedrall Church in the preſence of all the cleargy, and people that would bee preſent; which *Canon*, euen in tyme of perſecution was (a) inuiolable kept, now England may bee, and is aboundantly furniſhed with Prieſtes, by the prouidence of the ſupreme Paſtour, whereunto a Biſhop at home cannot helpe: yea by ordaininge Prieſtes with in England may bee do much harme to the Catholique cauſe; and ſoe this neceſſity of makinge Biſhops duringe perſecution in the primitiue Church ceaſeth now in our English Church.

(a) *Ignat. ep. 6. Cipriā ſ. 1. ep 3. & 4. de diuina lege daſcēdere vt ſacerdos plebe præſente ſub omnibus oculis deligatur.*

4. The third necessity was the externall gouernment of the Churches, to mantaine peace and concord among christians, by way of authority banishinge sinne, honouringe vertue, promotinge men vnto dignity as they deserue. The exercise of this external iurisdiction was necessary, and vsed in the primitiue Church, because the persecution was not so hard, and seuere but christians had thyre knowne Church, and cemeteries, to which all of that citty or diocese might repayre, and if need required might bee there sumoned before the Bishop; and though some persecutions were soe violent, as they did not permitt christians to meete in theyr cemeteryes or Churches, yet that violence was not so frequent nor so vniuersall, nor euer lasted a boue three, or fowre yeares at a tyme, when most. Hence it is manifest, that also this necessity of hauing a particular Bishop ceaseth in respect of England, our persecution being now, and hauing euer been so violent in this behalfe these three-score yeares, as there is no hope of hauing Churches where all Catholiques of one dioceese may meete, and assemble with their Bishops, and Pastors; nor is there any place vnto which litigants, or delinquents may bee iuridically summoned, and compelled to appeare, nor can one be conuicted of contumacy if hee refuse to

appeare,

appeare, seing hee may euer iustly pretend danger not to meete with his aduersary before the Bishop in iudgment, acknowledging his tribunal, so that coactiue iurisdiction forcing men to iustice, peace and vnity by iuridicall courses is impossible as things now stand in England: Wherefore one that would chalenge externall iurisdiction, and coactiue power ouer the Church of England, might bee questioned by the sayd Church, as S. Augustin makes the people moue a question to S. Paul, *quid te iactas iudicaturum? vbi sedebis? primo inueni locum vbi sedeas, & sic minare te iudicaturum.* *why dost thou chalenge the authority of a Iuge? where wilt thou sit to exercize iudgment? find a place where to sit, and then speake of being our iudge.* *August. in psal.*

5. Hence also may bee answered the instances, and similitude to proue a Bishop to bee most necessary in tyme of persecution, so tediously inculcated by Mr. Doctour, when is a Pilote more necessary then when a shipp is most dangerously tossed with the surginge waues? or a Pastour, then when the woulfe is ready to deuour the flocks? or a Generall then when the enemy approacheth, and offereth battayle? I answere neuer. But there bee other Pilots Pastours, and Generalls of a Church persecuted besides my Lord of Chalcedon. Christ Iesus is the supreme Pilote, Pastour *Dedicatori n. 18. in fine pag. 371. l. 9.*

General, who in the tyme of perſecution is moſt eſpecially neceſſary to gouerne the Church by the law of his loue, the inforcement of externall iuriſdiction then hauing no place. The Pope is the ſupreme viſible Pilote, Paſtour, Generall, then moſt neceſſary to declare the doubts about faith, and reſiſt errour that may creepe in. The particular Bishop is alſo a Pilote, Paſtour, and Generall neceſſary, if otherwiſe the Church cannot bee prouided of Prieſts, who by theyr word, by theyr example, by the adminiſtration of Sacramens incourage Catholiques vnto the batayle; otherwiſe if without him, Chriſt Ieſus and his vicar may immediatly furnish the country with Prieſtes: that particular Pilote, Paſtour, or Generall is needleſſe, ſpecially if by coming, the ſtorme and tempeſt should much increaſe, and this is our caſe.

Mr. Doctour argueth a *genere ad ſpeciem*. a Pilote for England is neceſſary in perſecution. *Ergo* my Lord of Chalcedon is neceſſary, as who would ſay without him the Piloteship, Paſtourship, and Generalship of Chriſt, and his vicar is not ſufficient. By this it may appeare, that Mr. Doctour by no preſident of former ages can confirme the neceſſity of a Biſhop, with ſuch circumſtances as he vrgeth for the gouernment in England. To

conclude I will produce some few examples of antiquity to proue the contrary, since the tyme of Constantine, when not Paganisme, but heresy did persecute the Church, not vniuersally, but in one country only, which is our present case.

6. It is recorded by Theodoret: that Valens the Emperour an Arian, banished all Catholique Bishops out of his dominions from theyr Churches, and to execute this decree vpon Eusebius Samosatenus a most holy and learned Catholique Bishop, sent a messenger of his chamber. The good Bishop entertained him courteously, and gaue him warning not to make the cause of his comminge knowne in regard the Cittizens beeing zealous in Catholique religion, and loue to theyr Bishop might do him some mischeefe. In the darcke of the night, that the people might not know of his banishment, and therevpon resist the Emperours edict, priuatly with one seruant bearing for him only one booke, and a cushion, hee went to a barge prepared to carry him vnto Thrace, the next morninge the cittizens missinge him, came to the barge to bringe him back, hee would not, but persuaded them to bee content, puttinge them in mynde of the Apostles, commanding Christians to obey the ciuill magistrate and Prince, and so went vn- *l.* 4. *c.* 13. & 14.

to banishment, during which, hee did not omit to visit at tymes the Churches of Syria Phenicia, and Palestina, there ordaining Priestes, and Pastours. By this example wee are taught, that a Bishop ought not to continue in his Church against the heretical Prince his will, with danger to bring trouble, and persecution vnto his flock. That a Church in tyme of persecution needeth a Bishop, only for the ordination of Priestes, that hauing Priestes, they ought to rest satisfied, and not by the continuall keeping of a Bishop against the Prince his will, prouoke his indignation.

7. The Church of Africk liuing vnder the persecution of Arian Kings, giueth vs many examples, and proper for vs in England.

Victor de persecutione Vandalica.

Gensericus hauing conquered Carthage, forbad the Catholiques of that citty to meete togeather in Churches, or to make any publique Ecclesiasticall assemblyes, whereuppon after the banishment, and death of theyr Bishop named *Quod vult Deus*, they were a longe while without a Bishop, not presuming against the Kings will to ordayne any, vntill at the request of Valentian Emperour, the King gaue leaue, and so *post longum silentium desolationis* (sayth Victor) the holy Bishop *Deo gratias* was chosen. Behould the Church will not make Bishops against the will of the per-

secuting magistrate with danger of irritating him. Againe after the death of Bp. *Deo gratias* the Kinge tooke from the Catholiques the vse of Churches, forbad publique assemblyes, commanding that as the Bishops then liuing dyed, none should bee ordained in theyr places. Whence the Church of Carthage rested 24. yeares without a Bishop, and of a 163. Cathedrall Churches that where in two prouinces of Africk, only three had Bishops, the rest beeing dead, and the Churches ordaining none in theyr roomes, vntill the Kinge againe gaue liberty of religion, and Churches. Which sheweth that the Church in her wisdome thought it better that so many Churches should want Bishops, and bee holpen as they could by Priestes, then by ordrining a Bishop against the Kings will, prouoke his indignation against his catholique subiects. Yea, that a country where there can bee no ordination of Priestes, no publique assemblies is no fit place for a Bishop.

8. This to haue been prudently done, appeared not long after in the Raigne of Trasimundus also an Arrian Prince, for hee gaue leaue to catholiques that they might freely frequent their Churches, and practise their religion with the Bishops for the present they enioyed, but that after the death of the present, none should bee su-

Sintellus in vita S. Ful. 1. *Ioan.* 1. *Baron.* 504.

brogated in their roome. Not withstanding this prohibition, the holy Bishops considering that by this meanes Priesthood and religion would within a short tyme vtterly bee extirpated, moued with zeale, and hopinge, the thinge beeing done, to satisfy the Kinge, and mitigate his displeasure, presumed in the seas vacant to ordaine new Bishops; wherewith the King beeinge implacablely incensed, Banished the Bishops of Africa to the number 220. or 255. into Sardinia where they lead religious liues in celles, beeing comforted, and mantained by the charities, and liberalities of Simmachus Pope but none of them against the Kings will returned to their seas, many died in Banishment, and none weare chosen and consecrated in their roomes. So that for the space of more then 20. yeares those Churches were without Bishops, leaft to the charity of Priests: Here wee haue more then two hundred exemples of the like proceeding in the tyme of persecution, as the Pope nowe vseth with vs in England.

(o) *miscella l. 13.*

(p) *Marian scot. Anast. Biblioth singulis annis episcopis exulibus vestes & pecuniam ministrauit.*

9. I will conclud with an other example which doth fully containe this dictamen, and publique iudgment of the ancient Church of Africk about this controuersy recounted by S. Victour. The Church of Carthage hauinge been 14. yeares without a Bishop, in the beginning of the raigne of Hunneri-

Victor in persecutione vandalica l. 2. initio.

cus, Zeno Emperour sent an Embassadour to him, that hee would afford liberty of conscience to the Catholiques of Carthage, and allow them to choose a Bishop. The king yeelded vnto the Emperours request, sent the sayd Embassadour vnto the Catholique cleargy and people, that in his presence a Bishop might bee chosen, whom the people would name. With the Embassadour the Kinge also sent his secretary with an Edict which was read that the Kinge granted them the free exercize of their religion, restoringe vnto them the Cathedral Church of Carthage, commandinge them to choose a Bishop, but with this prouisothat the Emperour should grant the like liberty to the Arians in Constantinople, otherwise hee would banish all Catholique Bishops, and send them amongst the Sauages of Mauritania. Wee (sayth S. Victor) *began to groane at the reading of this edict, seeing clearly that they delt deceitfully with vs, and that a greate persecution was contriued, and plotted against vs; hence it is well knowne, wee sayd to the Embassadour, si ita est his conditionibus periculosis hac Ecclesia Episcopum non delectatur habere. Vppon such dangerous tearmes as these are, the Church hath no comfort, nor mynde to haue a Bishop. Gubernet eam Christus sicut eam semper dignatur gubernare. Lett Christ gouerne it as hee doth still vouchsafe to gouerne it* Behould the iudgment of S. Victor Bishop of Vtica, and (if Mr. Doctour bee

p.362.lin 1. not mistaken) Primate of Africk with other Bishops, and all the Priestes and cleargy of Carthage consentinge with him, their iudgment I say containing the decision of the two poyntes in controuersy against Mr. Doctour. First that in tyme of persecution it is not Good, nor conuenient, nor any comfort for a Church to haue a Bishop when there is no puplique vse of religion. Secondly that in tyme of such a persecution Episcopall Iurisdiction for peace, and discipline cannot bee vsed, Christ then must by the law of his loue keepe men in order. What can bee more cleere in our behalfe, and for the iustifiing of the Apostolicall seate?

10. Hence I may inferre, that Mr. Doctour c. 13. n. 7. p. 363. without cause doth so much insist vppon this history, in that S. Victor wryteth, that notwithstanding his verdict the people so cried out for a Bishop, a Bishop, as they could not bee appeased, and so Eugenius was made Bishop. Whereuppon a trymph followed specially of boyes, and girles, who flockinge togeather shewed greater signes of ioy, testifying that they neuer had seene a Bishop sitt in Episcopall throne. Mr. Doctour is here so moued, as hee sayth hee cannot but turne his speach *to his countrimen to Catholiques of England, and to desire them to mitat this zeale of the Carthaginians for a Bishop* and is Mr. Doctour of this mynde in good earnest?

will

will hee giue this zeale of the Carthagenians for good, and prudent? The persecuting Tyrant commandes a Bishop vppon certaine conditions to be chosen, the Primate of Africa with the Priestes of Carthage iudgeth the choyce of a Bishop with such conditions to bee dangerous, not to bee admitted; the people of Carthage follow the Tyrants will, maugre theyr Bishops counsell, and aduise to the contrary, that is, they obey the woulfe against the voyce of their Pastour. Is this to bee allowed? would Mr. Doctour bee the counsellour of the Catholiques of England to doe the like? God forbid.

11. As for zeale, lett Mr. Doctour put our English Catholiques truly in such circumstances as the Cathagenians then did persuade themselues to bee in, and I dare warrant him they will burne with desire of a Bishop as much as they did. For those catholiques chose a Bishop not against the Kings will, but by his expresse licence, and order, they chose not a Bishop to ly hidden in a house, or to ryde about disguysed (euen the people had no desire, nor would haue had ioy of such a Bishop) but togeather with the Bishop they had the cathedrall Church of Carthage with all the glory and maiesty of Catholique religion, euen to the Bishop sitting in his Episcopall throne. If his maiesty should bee pleased to giue to the Catholiques of London the Church of Pauls

with full leaue to excercise the rites of their religion, with expresse order that they should choose a Bishop with the assistance of their cleargy, and Primate, if Catholicks should in these circumstances refuse to haue a Bishop, Mr. Doctour might seeme to haue some cause to complaine. But if (as hee would haue them) they make a Bishop against the Kings will, with increase of persecution to goe about in secular attyre, hauinge no chapter, throne, nor Cathedrall Church, but in the ayre, if they do this, I say, they shall not imitate the catholiques of Carthage, but a new deuised fancy, vnto which christian antiquity doth afford no paralell.

pag. 362. liu. 1.

12. And heare I note that M. Doctour to apply this Carthagenian example to England, is forced to wrest the story against truth, with some wronge to those catholiques. *Those* (Sayth hee) *would haue hazarded their liues for their Bishop, because they had not seene one in their Church for the space of foure and twenty yeares. How zealous should you bee for your Bishop, you not hauing seene a true Bishop in England till these two last yeares, you haue had for some more yeares.* As who would say the Catholiques of Carthage desired a Bishop out of curiosity, because they had not seene a true Bishop in their Church a greate while, which is manifestly false, because they had seene many Bishop in Car-

thage, and namely S. Victor, whom Mr. Doctour nameth Primate of Africa, and so was a true Bishop, and their Prelate, and spirituall prince: nor doth S. Victor say that they so reioyced, because they had not a long tyme before seene a Bishop, *Sed quia nunquam in Episcopali throno sedentem videssent.* because they had neuer before seene a Bishop with a Cathedrall Church sitting in his Episcopall throne. This cause that made those Catholiques so ouer ioyed with a Bishop, Mr. Doctour could not apply to the Catholiques of England as enioying the like in my Lord of Chalcedon; wherefore hee makes bould with S. Victor to tell his tale after him otherwise then hee tould it himselfe, that those Catholiques did reioyce because they had not seene a Bishop in their Church for 24. yeares; that so hee might come vppon English Catholiques with an argument a *minori ad maius.* God forbidd that a good cause should euer bee brought to such strayghts as by such trickes to help it selfe.

M. Doctour, if hee will moue Catholiques, must find out an example of a church reioycing to haue a Bishop without any cathedrall church, without a throne, going about without the state of a Bishop, with whom they cannot meete, nor heare him, and all this not casually for a tyme, but permanently, without any probable immediate

hope of change. What church did euer reioyce to haue a Bishop in these tearmes, when without him they might haue priestes, and all other necessaries? Sure I am that the Primate of Africa S. Victor, who Knew the mynde of the church in those dayes better then Mr. Doctour, sayth, *Ecclesiæ his conditionibus Episcopum non delectatur habere*, with these conditions the church hath noe ioy to haue a Bishop.

Wether Regulars be eminent members of the Hierarchie.

Caput V.

1. MR. Doctour hauing diuided his Ecclesiasticall Hierarchie into rankes, whereof Ostiaries be the lowest, he himself according to the counsell of humilitie, sitts downe in the lowest place, doing the office of Ostiarie. In the exercise of which charge he is so seuere, as some be kept out of the Hierarchie, who neuer, I dare say, dreamed they should be questioned about their entrance. For he keepeth the doore so close, that is, he taketh the word *Hierarchie* in a sense so strict, that Cardinalls as Cardinalls, Pa-

triarchs as Patriarchs, Primates as Primates, Archbishops as Archbishops, are barred out. And although, after some stay, he be content to open the doore somewhat wider, that Patriarchs, Primates, and Metropolitans enter, yet Cardinalls cannot gett in by the open way and doore; they must stande out, or else creepe in with Regulars through a hole, to be of the Hierarchie, *in a certaine kinde of sense.*

That Mr. Doctour from his great banket he makes vnto his secular Clergie, excludeth Regulars as Regulars, I nothing wonder. And Regulars though they come accompanied with manie Nations conuerted by their labours vnto Christ, yet being professours of Pouertie, they might expect to finde the Prouerbe true:

Si nihil attuleris, ibis, Homere, foras.

2. For Religious Pouertie findes Mr. Doctour not verie liberall in her prayses, he is so farre from bestowing on her anie almes, as he may seeme to take from her her due, when he sayth, that actuall pouertie, or leauing all things to follow Christ, is no perfection; as shall be shewed. Nor would holy Pouertie (humilitie being her profession) blush to stande at the doore of their Hierarchie, begging some crumes of repast, that fall from the table of the secular by her euer-reuerenced Clergie her Lords and maisters, but that our Blessed Sauiour, who

is the true doore and soueraigne Prince of the Hierarchie, will haue her enter together with his sacred person, as S. Bernard sayth: *Salvator, cuius est aurum & argentum, sacram in suo corpore dedicat paupertatem: The saviour being lord of golde and siluer, did consecrate sacred Powertie euen in his owne bodie.* Hence all his friends haue so honoured powertie by word and example, and placed her in such an high state of perfection, as her professours haue neede to haue care they loose not the gemme of humilitie, by hearing so much of her prayses. Wherefore S. Bernards aduise to Religious is not here out of season: *Audimus Apostolicam professionem*: Ecce nos reliquimus omnia, & secuti sumus te. *Si gloriari libet, habemus gloriam. sed si sapimus, habere curabimus apud Deum. Neque enim manus nostra excelsa sed Dominus fecit hæc omnia. Fecit nobis magna, qui potens est, vt meritò magnificet anima nostra Dominum. Ipsius enim magno munere factum est, vt magnum propositum, vnde magni gloriabantur Apostoli, magnificè sequeremur.* We heare the Apostles professe: Beholde, we haue left all, and haue followed thee; *yf we be minded to glorie, we want no ground; but if we be wise, we will seeke to haue glorie with God. For not our lifted vp arme, but our lord hath donne all these things. Magnificent things hath he donne vs, he, who is potent; and great reason hath our soule to magnifye him. For by the magnificent guift of his grace,*

Serm. 4. de Natiuit.

Serm. 1. de aliiusd. & baßiusd. corpis.

he hath wrought, that we magnificently follow that magnificent state, whereof euen the greatest of the Apostles did glorie.

By Mr. Doctours wordes it is proued, that Regulars haue an eminent place in the Hierarchie. §. I.

3. THree things are to be proued: That Regulars are in the Hierarchie, absolutely, not in a sense, as Mr. Doctour would haue men thinke. Secondly, that they are of the Hierarchie euen in that degree, from which Mr. Doctour would exclude them; Thirdly, that they are of the Hierarchie in a more eminent ranke then secular Priests. These three points I will demonstrate by Mr. Doctours owne wordes, whom the euidence of truth hath forced to speake, whence more may be concluded, then he intended.

And first, that Regulars are of the Hierarchie absolutely, and not only in this or that sense, I holde it a point of faith. For whosoeuer are members of the Church, are of the Hierarchie or Hierarchicall bodie of Christ, consisting of members of different orders and offices. Let vs heare Mr Doctour c. 2. n. 5. *The Hierarchie or distinction of orders and degrees, is proued, because S. Paul compareth the Church to a mans bodie, in which are diuerse members, as the head, eyes, and the*

rest, which haue diuerse functions. Thus he; whereby it is cleare, that to say, that Regulars are not of the Hierarchie, is as much as to say, they are not of the Church, nor members hauing anie function in Christs' mysticall bodie; so that if anie stagger about making Regulars of the Hierarchie, they may in the same manner moue doubtes, whether they are of the Church. Would Mr. Doctour be thought to doubt of this? Againe sayth Mr. Doctour: *The Church may be proued a Hierarchie, because it is compared to an armie, in which is a Generall, Captaines, Lieutenants, Sergeants, Corporals, and common Soldiers. To a familie, in which is the Paterfamilias, the good-man of the house, his wife, his children, his seruants. To a shipp, which sayleth in the sea of the world, tossed with waues of temptation, whose shipwright is God, whose Gouernour is Christ, and vnder him, his Vicar; he that ruleth the docke or foreparte of the shipp is the Bishop, whose shipp-man and mariner is the Priest, whose dispensers are Deacons, whose soldiers the rest of Christians: To a kingdome, which is a multitude ordered and disposed by diuers dignities and degrees whereof some gouerne, some are gouerned.* Thus Mr. Doctour; where by it is apparent, that whosoeuer is absolutely of the Church, is absolutely of the Hierarchie; but Regulars absolutely are of the Church, therefore they be absolutely of the Hierarchie, that is, in the armie of

Ibid. n. 6.

Christ

Christ, if not Captaines, at the leaſt, cõmon ſoldiers; in his familie, if not children, at the leaſt ſeruants; in his ſhip, if not mariners, at the leaſt ſoldiers; in his kingdome, if not Gouernours, at the leaſt in the degree of the gouerned.

4. Secondly, Regulars are of the Hierarchie, euen in that ſenſe, in which Mr. Doctour would exclude them. For the queſtion is, ſayth he, who be of this Hierarchie? *Not only as the Laytie is, which is of this Hierarchie, as the common people are of a kingdome, but alſo as they are, who beare office; and haue an eminent place in the Church.* In this ſenſe Regulars to be of the Church, I proue by Mr. Doctours words: *Religious*, ſaith he, *euen as Religious are a great ornament to the Church, and are in this ſenſe of the Hierarchie of the Church, in that they are eminent members of the Church, and are ordained to helpe and aſſiſte Biſhops and Paſtours in preaching and hearing Confeſſions, as the Paſtours ſhall deſire and neede, or as their priuiledges ſhall permitt them.* Hence I gather three things. Firſt, Religious as Religious haue an eminent place in the Church. For how can eminent members of the Church not haue an eminent place in the Church; if they be eminent members, how can they be of the ſame ranke with lay-men, who be but the feete. c. 8. n. 1. ibid. n. 4. pag. 225. l. 8

5. Secondly, Religious as Religious beare office in the Church; for they are ordai-

ned to helpe and assist Bishops, or to be the assistats and coadiutours of Bishops, which is to be in office. *Dicuntur enim*, sayth S. Thomas, *in officiis esse, qui ad diuersas actiones deputantur*: They are sayd to be in office, who by publike authoritie are deputed to diuerse actions; which actions, as he there addeth, must be actions tending towards the helping and perfecting of others, especially towards God. Hence S. Isidorus sayth: *Officiorum illud præcipuum est, quod in diuinis sanctisque rebus habetur: of all offices that is the chiefest, whereby actions are exercised in diuine and sacred things.* But Regulars are deputed and ordained to exercise actions *in sacred things* tending towards the perfecting of others; such are the actions of preaching and hearing of confessions: Therefore Regulars as Regulars haue an eminent place in the Church, and haue not only an office, *sed officiorum præcipuum*, one of the chiefest offices, to further the spirituall perfection of soules, as Bishops shall neede and require.

2.2.q.183. a. 3.

5 6. etimol. c. 12.

6. Thirdly, that Regulars as Regulars be Priests and Preachers. For Regulars euen as Regulars are ordained to helpe the Bishop in preaching, and in hearing of confessions, as Mr. Doctour sayth; but this they cannot doe, except they be Priests, as is cleare: ergo Regulars euen as Regulars are Priests; not that by their institute they be formerly made Priests, but because the offi-

ce and calling of Prieſt hood is with their inſtitute and ſtate connaturally and neceſſarily ioyned. As Bishops or Curats be ſtates or callings of Prieſthood, becauſe by their ſtate they are deputed to actions, that require Prieſthood, though ſome Curats and Bishops be not Prieſts; ſo Religious Orders haue the ſtate and calling of Prieſts; becauſe by their inſtitute they are ordained vnto actions, which require the power of Prieſthood; as to heare Confeſſions, as the Bishop ſhall neede. So that a Religious man, that is not yet Prieſt, is not come to the perfection due to his calling.

7. Hence appeareth that M. Doctour contradicteth himſelfe, when elſe where he ſayth, that Regulars as Regulars are not Prieſts, nor haue the office of preaching. If Regulars euen as Regulars, be ordained to preach and heare Confeſſions: how haue they not as Regulars the office of Preachers and Prieſts? And much more clearely doth he contradicte himſelfe in another place, where he ſayth: *When Religious men are ſent to preach to Infidels, and to conuerte ſoules, as that appertaineth not to them as Relegious, but as they are extraordinarily called; ſo they are ſent to exerciſe greater actes of perfection, then purely Monaſticall or Regular, which are properly belonging to them.* I cannot conceaue, how he could more formally and expreſſely haue contradicted himſelfe. If Religious euen as *c.* 11. *n.* 14. *pag.* 238. & 329.

Religious be eminent members of the Church, ordained to assist Bishops in preaching and hearing Confessions, when they assist Bishops as being sent by them to preach and conuert, how doe they then performe actions that appertaine not to them as Religious? how be these actions higher then purely regular, if euen as Regulars they be ordained vnto them? And that none may thinke, that Mr. Doctour did casually, and not forced by truth fall on this saying: *that Regulars euen as Regulars are ordained to preach, heare confessions*, &c. to witt, some Religious Orders, he repeates it againe c.8.n.8. where setting downe some diuisions of Religious Orders, he sayth: *Others by the constitutions of their Order doe apply themselues not only to the contemplatiue life, but also to the actiue, in ayding Bishops and Pastours by their preaching and administration of the Sacraments of Confession and of the sacred Eucharist.* If by their verie institution Regulars apply themselues to these actions, how be these actions higher then Regular? doe not these actions appertaine to Religious as Religious? which Religious by their verie constitution, and euen as Religious, are ordained and bound to exercise.

8. The third thing I vndertooke to proue, is, that Regulars are in a higher degree of the Hierarchie, then secular Priests, which I demonstrate by the words of the

Apoſtle, 1. Cor. 12, 28. ioyning them with Mr. Doctours interpretation. The words are: *Et quoſdam quidem poſuit Deus in Eccleſia, primùm Apoſtolos, ſecundò Prophetas, tertiò Doctores, deinde virtutes, exinde gratias curationum, opitulationes gubernationes, genera linguarum, interpretationes ſermonum. And ſome God hath placed in the Church, firſt Apoſtles, ſecondly Prophets, thirdly Doctours, then vertues, and ſo forwards the graces of curing, opitulations, gouernements, ſtrange toungs, interpretations of ſpeaches.* Here S. Paul intendeth two things; firſt, to ſett downe the varieties of ſtates, miniſteries, and offices, that are in the Church, that is, the degrees of the Hierarchie, as Mr. Doctour ſayth, and no man doubteth thereof. Secondly, to number thoſe offices in order, firſt, ſecond, third, according to their degree and eminencie of place, as the Text sheweth. Hence if in this text S. Paul place Regulars before ſecular Prieſts, then the place of Regulars is more eminent and high and neere vnto their head. But how can this be proued? becauſe S. Paul putteth *Opitulations*, that is, *helpers* before *Gouernements*, that is, *Gouernours*. For ſo he ſayth: *Opitulationes, gubernationes*, firſt *helpers*, and then *gouernours*. But *Opitulations* be Regulars, whoſe office is to helpe and aſſiſt Bishops; gouernours be ſecular Prieſts, that haue the gouernement of ſoules. who doth ſo expounde? euen Mr. Doctour him-

selfe in his Dedicatorie n. 12. *Regulars*, sayth he, *must honour secular Priests, who are by the diuine institution gouernours of the Church (S. Paul vseth the word*: gouernements 1. Cor. 12.28. *and the secular must honour the Regulars as helpers, S. Paul sayth, Opitulations.* where you see that *Opitulations* be *Regulars*, and *Gouernements secular Priests* as euen Mr. Doctour doth acknowledge; but S. Paul numbring the offices of the Church in order, puts *Opitulations* before *Gouernements*; therefore in the iudgement of S. Paul, and truth, *Regulars* are of a higher degree in the Church, then the *secular Priests*. And though M. Doctours credit be sufficient to authorize this exposition against himselfe, yet I adde that his exposition is probable, and may seeme to be the Angelicall Doctours: for he expounding this place sayth: *gubernationes, vt Parochi gouernements, such as Parish Priests are*; and though he doe not there say, that *Opitulationes* be Regulars, yet he doth often affirme, that the proper office of some Regulars, is to be opitulations, aydes and helpes of Bishops and their instruments to perfect and sanctifye soules: *subseruire Episcopis in tali ministerio est huius Religionis proprium: It is proper vnto Religious Orders of this kinde, to serue and helpe Bishops in the ministerie of sanctifying soules.*

2. 2. q. 188. a 4 ad 1ls.

9. Yea Religious Orders haue this fauour, that euen the supreme Pastour, and

Prince of God's people doth not disdaine to acknowledge them to be his *helpers*, his fellow-workemen, labourers sent for his assistance by the Diuine speciall prouidence. For Gregorie the Thirteenth speaking in generall of Religious orders sayth: *Cum tanti laboris socios & validos remiges nobis Diuina prouidentia præparauit, eorum opera in superandis sæuientis mundi tempestatibus nos maximè subleuat.* As the Diuine Prouidence hath prepared such strong marriners to be our parteners in this so great labour, so their assistance doth most of all helpe vs to breake through the furious tempests of the raging world. *Greg. Constit. Quanto frequentius. & Ascendente Domino.*

And againe: *Diuina prouidentia pro temporum necessitate varia ac salutaria Ordinum instituta in Ecclesia sua produxit nouisque subinde in ea nascentibus morbis noua remedia, nouisque emergentibus hostium impugnationibus noua Regularium Ordinum auxilia excitauit:* The Diuine prouidence according to the necessitie of times doth produce sundrie holesome institutes of Religious in his Church, prouiding against new diseases, that by seasons raigne, new remedies, raysing against the new discouered impugnations of enemies, new helpes of Regular Orders, *quorum alumni per multiplices probationum gradus altius prouecti semper nobis præsto sunt quos in suscipiendis rebus arduis vtiles operarios asciscamur.* whose children be euer readie for vs at hand, whom we may designe to be vsefull workemen for the vndertaking of difficult entreprises, tending to the good of soules.

That Regulars are by their verie institute immediatly subordinate to the Vniuersall Bishop; secular Priests to particular Prelates. §. 2.

10. THis may serue to shew how fitly Regular instituts be tearmed *Opitulations* by S. Paul, and the reason that moued him to preferre *Opitulations* before *Gouernements*, that is, Regulars before seculat Priests. The reason is, becauſe seculars are by their calling, helpes of particular Bishops in the gouernement of particulat churches; but Regulars are by their institute helpes subordinate immediatly to the Vniuersall Bishop, to be employed for the good of the vniuersall Church; By the nature, I say, of their state, setting priuiledges of exemptions aside, standing in the rigour of Diuine institution, Regulars are immediatly subiect to the Pope, and free from Bishops, as they be Regulars, that is, according to their vow of Obedience and Regular obseruances they are bound vnto by wow, Rule and Constitutions. This is taught and proued by Sanchez (an Authour of high esteeme) *tom. 2. in Præcepta l. 6. c. 1. n. 16. Religiosi non tenentur obedire Episcopos ex vi voti Obedientiæ, etiam stando in iure diuino & secluso exemptionis priuilegio. vnde quoad obseruantias Regulares, non ipsi sed Abbati subsunt.*

Ratio

Ratio est, quia etsi secluso hoc priuilegio diuina iure attento subessent Episcopo, & is esset eorum superior, id tantum est eo modo, quo Episcopus est superior omnium Clericorum, non autem quoad obseruantias, ad quas ex solo voto tenentur. Religious are not bound to obey the Bishop by their vowe of obedience, euen standing in the diuine law, and secluding their priuiledge of exemption. So that according to their Regular obseruances they be subiect not to him, but to their Abbot or superiour. The reason is, because though setting a side priuiledges, Regulars be subiect to the Bishop, and he be their superiour; yet this only is in a generall manner, as he is superiour of all the Clergie, to wit, in regarde of Ecclesiasticall discipline, not in regarde of Regular obseruances, vnto which they are bound only by vowe. And though Petrus Ledesma seeme to holde the contrarie, yet sayth Sanchez: *Nostra doctrina est verissima, quæ constat ex eo, quòd quoad obseruantias Regulares & punitionem transgressionum eorum iuxta Regularem disciplinam magis est obediendum Prælatis Regularibus. Our doctrine is most true, which is euidently shewed by this, that in regarde of Regular obseruances, and the punishment of transgressions against them, according to Regular discipline, Regulars are bound to obey their Regular Prelates, more then the Bishop.* This doctrine is the common tenent of Catholique Doctours cited by Sanchez, yea the same is expressely delinered by S. Thomas saying: *In his quæ ad disciplinam Regularem spectant, Mo-*

in. 2. d. 45. a. 3. in fine.

machus plus tenetur obedire Abbati, quàm Episcopo: in his enim se voto obstrinxit Abbati; sed in eis, quæ pertinent ad Ecclesiasticam ordinationem, plus tenetur obedire Episcopo. The monke in things appertayning to Religious discipline, is bound to obey his Abbott more then the Bishop; but for Ecclesiasticall ordinations he is more to obey the Bishop, to witt, secluding the priuiledge of exemption.

21. Hence Regulars, who by vow and by their Constitutions are bound to helpe towards the saluation of their neighbour, are not therein subordinate to particular Bishops, but only to the supreme to be commaunded, and sent by him for the Good of the vniuersall Church, whether and in wharmanner he shall thinke fit. Nor can Bishops commaunde them nor exacte of them the performance of this their profession and vowe. Wherefore seing in the Hierarchicall bodie those members are most eminent, that are by state most immediate to the head, those most excellent, that are ordained and employed to the most vniuersall Good (For *Bonum quo vniuersalius, eo melius; A Good thing the more vniuersall it is, the better*) who doth not perceaue great reason, why S. Paul should put Regulars before secular Priests in the Church hierarchye? This is confirmed, because as in the Church vndér Christ liuing on earth the 72. disciples were next vnto the Apostles

so they that most properly succeede the 72. disciples and be most like to them, are in the Church in the next degree vnto Bishops, that succeede in place of the Apostles. These are Regulars, as S. Thomas proueth 2. 2. q. 188. a. ad 5. Saying, that not only Parish Priests, but also Regulars, who helpe Bishops in their office, succeede the 72. disciples: *Non enim legitur, quod septuaginta duobus discipulis Dominus aliquas determinatas Parochias assignaret, sed quod mittebat eos binos ante faciem suam in omnem ciuitatem & locum, quo erat ipse venturus*, For we doe not reade, that our Lord did determine Parishes vnto the 72 disciples, but that he sent them by couples into euerie cittie and place, whether himself was to come. Thus S. Thomas, shewing that Regulars, who are instruments of Christs Vicar on earth, not restrained to one Parish or Dioceſe, but for euerie cittie and place, vnto which they shall be sent, are most like the 72. disciples, and so most properly succeede in their place, and consequently are to be preferred before those, whose labours and charges are vnder the commaunde of particular Bishops, and by state and calling are assigned to one little particle of a particular Church.

12. Hereby may be discouered some want in Mr. Doctours discourse, when he will preferre euerie Pastour, and all such as are

lawfully called to gouerne soules, before Regulars. *Not only*, sayth he, *the Bishops, but also euerie Pastour, yea and all they, who are lawfully called to gouerne soules by preaching, teaching, and ministring of Sacraments, especially, if in performing these offices they expose their lands, liberties and liues, haue a more perfect calling then the Religious as Religious haue; because the Religious man by his calling seeketh only to saue his owne soule, he hauing by state and office no care of soules; and he is not by his calling to giue his life for others, as euerie Pastour, and they who haue charge of soules, are.* In these words Mr. Doctour may seeme much to forget himselfe, in saying that a Religious man by his calling seeketh only to saue his owne soule, not the soules of others. Doth not himselfe else where say, that Regulars as Regulars are eminent members of the head, and ordained to helpe Bishops in preaching and hearing Confessions? and in another place, that some Religious men by the institution of their order apply themselues to actiue life, by ayding Bishops by their preaching ād administratiō of the Sacraments &c. how then do they seeke to saue only their owne soules, and not the soules of their neighbours? Of the institute of the societie of Iesus, Pope Gregorie the Thirteenth, as it were, contradicting Mr. Doctour in tearmes sayth. *Gratia ipsorum vocationis proprium est diuersa loca pera-*

c.13.n.14. pag.328.

Constitut. Ascendente Domino.

grare ex Romani Pontificis directione, & vitam agere in quauis mundi plaga, vbi maius animarum auxilium speratur. Of the grace of their calling it is proper to goe about the world by the direction of the Romane Bishop, and to liue in any coaste of the world, where they may hope to make greatest gayne of soules. And that Mr. Doctour may not escape, by saying, that Regulars do not attende principally to the helping of soules, as seculars doe, but only cõsequently, the Pope addeth: *Cuius finis præcipuus est Catholicæ Religionis defensio & propagatio, animarumque in Christiana vita & doctrina profectus: Of which societie the principall ende is, the defending and propagating of the Catholike Religion, and profiting of soules in Christian life and doctrine.* This proueth also that to be false, that a Religious man by his state and calling is not to giue his life for others, seing some Religious men are bound by vowe and institute, that is, by their state and calling to go amongst Infidells when they are sent, and not to shrincke, though they cannot goe without euident hazard of their life.

13. And though Priests, that haue benefices, vnto which care of soules is annexed, be bound by office, by reason of the stipende they haue, and so are bound euen in iustice for euerie soule (wherein they may seeme to make a hard bargaine) yet is not their calling more perfect then that of Re-

ligion. First, because though the tye of iustice, into which Curats enter, be more strict, and of greater obligation in regarde of sinne, yet the obligation of charitie, obedience, Religion, wherewith Regulars binde themselues to helpe soules, is more high and excellent and greater in regarde of merit, specially because they are bound by their state to labour in the harueſt of soules with a more pure intention, and more free from earthlie rewarde, then are secular Priests, who do not labour without their wages. Secondly because that the Parish Priest doth not by obligation binde his whole life to the ayding of soules, but he may forsake his calling, leaue his flocke, and passe to Religion, without the Bishops leaue, as S. Thomas sayth, but the Religious bindeth his whole life vnto God, to be employed for the sauing of soules, according to the arbitrement of the supreme Pastour. So that looke (sayth S. Thomas) what perfection an Holocauste hath, aboue anie other ordinarie sacrifice, the same perfection haue Religious men by state, aboue secular Priests, euen those that be Curats.

4. 2. q. 184. a. 8.

Mr. Doctours compariſon betwixt the ſtate of Religion and of Biſhop examined.

CAPVT VI.

REGVLARS, who as Regulars and by their inſtitute be *Opitulations*, and attende to the helping of ſoules, are conuinced by the teſtimonie of S. Paul, as vnderſtood euen by Mr. Doctour, to be ſeated in the Hierarchie aboue ſecular Prieſts.

The Order of S. Benedict in the number of Opitulacions. §. I.

1. FRom which number neither truth nor gratitude will permit vs to ſeclude the moſt venerable Order of the greateſt Patriarch of Monkes by diuine deſtination, named Benedict, to ſignifie, *quod in ſemine eius benedicerentur omnes gentes*, that by the charitable labours of his glorious ofſpring, all nations ſhould be made bleſſed. Their worthies eternally famous haue bene ſo manie in number, ſo ſuper-celeſtiall in all Chriſtian excellencies, that what the Poët ſayde of Rome ſo fortunate in her children,

renowned for Martiall prowesse, may with greater truth and fitter signification be applyed to this Religion, most flourishing for Saints of Apostolicall dignitie and perfection:

Chrisii. *Imperium terris animos aquauit Olympo*
Felix prole virûm, qualis Berecynthia Mater
Læta Deûm partu centum complexa nepotes,
Omnes cœlicolas omnes capita alta ferentes.

Manie be the diuine benedictions and excellencies of this Order, but one more then the rest I doe and will eternally honour. A singular happinesse it is of the Romane Church, that from Nero to Constãtine, sho hath had 33. Bishops, as manie in number as were the yeares of our Sauiours life; all which partly by the persecutours sword, partely pined away with other pressure, suffered martyrdome for Christ; that Church giuing him the life of one of her Bishops, in recompence of euerie yeare of his life. No lesse is the happinesse of this Religion, that hath conuerted vnto Christ 33. kingdomes, for euerie yeare of his life giuing him a whole natiõ of people, to giue him thãkes and adore him; so that, as I sayde, neither truth nor gratitude, I adde, nor shame will permit them to be excluded from the ranke of *Opitulations*, to whom for their helpe the Christian world, especially Europe, aboue all, England, is immensely beholding.

2. For

For though by their Rule giuen by S. Benedict, they be not specially ordayned to attende to actiue life in the ayding of soules, yet the same Rule doth not forbidde them this kinde of sacred employment. And the supreme Pastour seing the fruitfulnesse of their labours, and the necessitie the Church had of them, did institute, that they should be made Priests, that so they might sanctifye the whole world with their sacrifice, and be still readie instruments, whom the holie sea might sende about glorious enterprises. Wherefore M^r. Doctour is mistaken, when he sayth: *Monkes by profession are to liue in Monasteries, and to attende to the contemplatiue, not to the actiue life Such, sayth Bellarmine, are the Benedictins of Monte-Cassino, and others of that Order.* And againe: *Monkes by their institution should keepe their selues within their monasteries, and apply themselues only to contemplation and prayer, and singing in the quire.* Here, I say, Mr. Doctour is deceaued, perchance not against his will. Bellarmine doth not say, that the Benedictins are bound by their profession to attende to contemplation only, but sayth, that those of Monte-Cassino do not now actually attende to actiue life, but the addition, *and others of their Order*, is not Bellarmines, but Mr. Doctours, desirous to stretch Bellarmines saying from Cassino as farre as Doway. S. Bonifacius Pope (who knew the Rule of S. Benedict better then Mr. Do-

c. 8. n. 8. pag. 225.

pag. 227. n. 1

16. q. 1. c.

dour) sayth: *neque enim B. Benedictus monachorum pater Almificus huius rei aliquo modo fuit interdictor, sed secularium negotiorum edixit expertes fore tantummodo.* For B. Benedict, the glorious father of monkes did no wayes forbidde his monkes this (helping their neighbour) but only gaue commaunde, they should abstaine from secular negotiations.

How the holie ancient Fathers did highly honour and preferre the state of Religion. §. 2.

3. MR. Doctour will needes renew the ancient comparison betwixt the state of Religion and the state of Bishops, which of them is the most perfect and excellent, wherein he doth extoll Episcopall excellencie with such excesse, as may breede in Regulars an appetite to make his discourse more regular and within measure. Nor can I for the renewing of this disputation commende his discretion, seing Regulars in this behalfe contende with great aduantage in two respects. First M. Doctour commendes a state, setting the same forth as most excellent, and consequently amiable and to be desired, which he will not say he himselfe desires, nor will anie man without blushing yeelde to say, he desires it from the bottome of his hart. For he knowes the saying of S. Augustine: *Locus supe-*

rior, sine quo populus regi non potest, etsi administretur vt deceat, tamen indecenter appetitur. li. 1 9. de ciuit. c. 29.

Superioritie of place, without which people cannot be ruled, though it be performed gloriously, yet it is neuer desired but shamefully. The Oratour thought he did sufficiently discouer the follie of Philosophers, for that in the frontispice of their bookes, they writ against the cupiditie of glorie, they caused their names to be painted, that they might be celebrious. Mr. Doctour takes a contrarie course, setting forth Episcopal dignitie as a most excellent and desireable thing, yet dareth he not put his name amongst the desirers thereof, how will he induce others to thinke, he is highly perswaded of the goodnesse, beautie, and excellencie of that state, wherein he will not wish himselfe placed. yea, if one should say: the loue of a Bishoprick burnes in his hart, he would thinke himselfe much disgraced. For presently S. Chrysostoms saying will be brought vpon him: *Primatum Ecclesiæ concupiscere neque iustum est neque vtile; quis enim sapiens vult vltro se subiicere seruituti, vt det rationem pro omni Ecclesia, nisi forte, qui non timet Dei iudicium?* *To longe for, primacie in the church*, is a thing neither reasonable, nor of profitt. For what wise man will of selfe-accorde enter into obligation to giue accounte for euerie one of a whole church, except such a man, *that feareth not the iudgemēs of God,* Hom. 35. in opere imper.

4. On the other side, no wisedome, no sanctitie, no dignitie on earth may blush to professe loue towards the state of Religious pouertie and humilitie, or to be deepely enamoured therewith. S. Augustine, that mirrour of Christian learning and sanctitie, let him speake for the rest, who were doubtlesse all of his minde; he giueth this testimonie of himselfe: *I the writer hereof haue ardently loued that perfection, whereof our Lord spake, when he spake to the rich yong man:* Goe, sell all thou hast, and giue it to the poore, and come follow me; *and I haue embraced the same, not by mine owne forces, but through the helpe of his grace. How much I haue profited in this way of perfection, my selfe can tell better then anie other man, but God knowes better then myselfe. To follow this state, I exhorte others with all the force and efficacie I can; and in the name of our Lord I haue parteners, vnto whom this perfection hath bene by my ministerie perswaded.* What holie man, will Mr. Doctour finde, that was thus enamoured of an Episcopall state? that did delight himselfe and ioye in that charge? that did professe to exhorte others to seeke and embrace it with him?

Epist. 29. c. 4.

5. The second aduantage, is that all holie Bishops, that euer were, stande on our side, commending the happinesse of a Religious state, farre beyond the state of Bishops, what can be more dreadfull and more terrible to

shew, how vnlouelie is the state of secular Prelats, then what S. Chrysostome writeth: *Non temerè dico, sed vt affectus sum ac sentio: Non arbitror sacerdotes multos esse, qui salui fiant: sed multò plures, qui pereant. In causa est, quoniam res excelsum requirit animum. I speake not at random, but from my hart, and as I believe; I thinke, that of Priests there be not manie, that are saued, but that the farre greater number of them perish; the reason is, because the office requires a high resolution, for the Bishop hath manie occasions, which will driue him from his good customes, and he hath neede to haue on euerie side innumerable eies.* Hom. 3. in Act. Ante post.

6. He that doth deeply apprehende eternitie, will iudge, that he had great reason, who sayde, that if it were reuealed of God, that in all the posteritie of Adam, only one man were to be damned, that is depriued of God, and deputed vnto torments vnsupportable for euer; yet that might suffice to make euerie one to liue in perpetuall feare and trembling, least perchance he be that vnhappie creature, on whom that dismal destinie is to lighte. What a dreadfull thing then is it, to be ranked amongst them, in which number the farre greater parte is not saued, manie times not for their owne dissolute liues, but only for the damnation of others, which they were bound to hinder. *Quòd alij peccant*, sayth S. Chrysostome, *illi imputentur. Nihil dico praterea, si vel vnus* Chrysost. vbi supra.

decedat non initiatus, vnum hoc totam ipsius subuertit salutem. The sinnes of others are imputed to him. *I say no more but this, if one only chance to departe this life without Baptisme, this alone will suffice to make him wholy voyde of saluation.*

7. S. Gregorie to the same purpose. *Pensef, qui ad satisfaciendum districto iudici de sua tantummodo anima fortasse non sufficit, quia quot regendis subditis praeest reddendæ apud Deum rationis tempore, vt ita dicam, tot solus animas habet.* Lett the Pastour consider, that being perhaps notable to giue good satisfaction to the seuere iudge about his owne onlie soule, at the day of giuing account vnto God, being but one in person, he shall as I may say, haue manie soules, for which he must answere. And in another place in pastorali li. 1. cap. 9. *Quid est potestas culminis, nisi tempestas mentis, in qua dum cogitationum procellis nauis cordis quatitur, huc illucque incessanter impellitur, vt per importunos excessus cordis ac operis quasi per obuiantia saxa frangatur.* What is the power of dignitie, but a storme of minde, wherein the shipp of the soule beaten continually with thoughts this way and that way tossed without rest, that by suddaine excesses of hart and worke, as it were, vpon hidden rockes, the same be broken.

14. moral. cap. vlt.

8. On the other side, how eloquent and copious are holie Bishops, to sett forth the happinesse, excellencie, sanctitie and securitie of Religious men. S. Gregorie, whom we heard comparing the state of Prelats vn-

to a stormie sea, doth liken the state of Religious to a calme and peaceable hauen. For writing to Desiderius a Bishop, he exhorteth him not to giue anie impediment to a secular Priest or Pastour, that was desirous to retire to Religion, but rather by his Episcopall admonitions to inflame him, that the feruour of his prompt deuotion might not growe colde, *vt qui à turbulento secularium curarum metu se segregans, quietis desiderio Monasterij portum appetit, rursus in Ecclesiasticarum curarum non debeat perturbationibus implicari. That he, who freing himselfe from the furious confusion of worldlie troubles, through a desire of soules repose, longes for the hauen of Religion, be not againe intangled in the perturbations of Ecclesiasticall or Pastorall cares.* L. 10. epist. ep. 46.

9. Yf Mr. Doctours conceipt were true, that a secular Pastour layeth his foundation on a Religious mans roofe, S. Gregorie may seeme to haue bene sollicitous, not to promote in perfection, but rather to pull downe this secular Priest from the verie roofe thereof, and to haue approued his doings against our Sauiours precept: *Qui in tecto est, non descendat; he that is on the roofe lett him not descende.* But no wonder Mr. Doctour is otherwise conceipted of Religion, then was S. Gregorie, not hauing proued the excellencie thereof, as he did. For well sayth a holie Patriarch: *Nemo certè nisi expertus percipere sufficit, quàm amabilia, quàm dulcia, quamne precio-* S. Laur. Iustin. de Mo-

nastica conuersat. c. 18. *sa sunt, quæ largitur Deus iis, qui pro ipsius amore suis sibique renunciant. No man, that hath not had experience thereof, can conceaue how amiable, how sweete, how precious the things are, which God bestoweth on them, who for his loue renounce all they haue, together with themselues.*

10. Let a holie Bishop speake out of his owne experience; S. Basil: *Huic vitæ instituto quid est tandem, quod iure æquiparari possit? quid beatius dici? qui dum laudabili ratione cælestis status formam egregiè exprimunt futura regni premissi bona percipiunt;* what is there that may be equalled vnto this kind of life? what may be thought more blessed? Liuing in community as they do, excellently expresse the forme of the heauenly Kingdome, so they doe afore hand reape the future happinesse of the same. Thus saint Basil, and much more in commendation of religious state.

De Constitut. Monast. c. 18.

11. But finding the excellency therof to be beyond all human eloquence, concludeth thus. *Non ea est mihi facultas dicendi, vt rebus per se magnis splendorem possim afferre, veluitamen quoad fieri posset dignitatem & excellentiam tam preclari studij demonstrare. Nam quid est tandem quod si huic comparetur, non iure longè inferius iudicetur? I haue not such faculty of speach, as I am able to giue light and splendour to thinges great and glorious of them selues, yet I haue endeuored so farre as it was possible, to lay open the dignity and excellency of this noble state, for indeed, what thing is there which being vnto this*

compared,

compared, *will not be iudged farre inferiour?* Thus this holy Bishop, preferres the state of religion before all *others*, *for dignity, and excellency*, professing his want of eloquence to declare the great worthynesse therof. In like manner S. August. shewing himselfe rauished with admiration exclaimes. *Hoc tam excellens fastigium sanctitatis cui non sua sponte mirandum, & honorandum videtur, nostra oratione videri qui potest?* to whome *this excellent height* of sanctity doth not seeme admirable and honorable of it selfe, how can my discourse *be able to make it so seeme?* Hauing so great aduantage what need we feare to encounter Mr. Doctour in this cõtention, seing whatsoeuer we say of the excellency of Religion all holy bishops will grant to be the truth.

De moribus eccl. cap. 27.

The excellency of Religious Pouerty not well conceaued by Mr. Doctour.

§. 3.

12. BVT before we enter to discusse this question, we must cleare the perfection of Religious pouerty, from some blemish, that Mr. Doctours imperfect discours may seeme to fasten vpon it. For as he is not bound, nor meaneth to practise this perfection, so doth he not speculatiuely comprehend the right definition therof, (yea which

seemeth lesse excusable) he doth not fully, nor faythfully relate S. Thomas his doctrine in this behalfe. *I answer* sayth he, c. 12. n. 17. *with S. Thomas the honour of the Schooles and glory of Religion, that actually to renounce all, is no perfection, but an instrument and meanes to perfection: and therfore though the Religious person do actually leaue all, that urgeth him not to be perfecter in state, then the Bishop:* And in another place, c. 11. 12. *there is only this difference betwixt Religious and other Christians, that the Religious leaue all things actually, other Christians must leaue them in preparation of mind: the former actually leauing of them is no perfection, but an instrument of perfection, vnlesse it be ioyned with the loue of God in which consisteth perfection, as S. Thomas of Aquin well obserueth; but to leaue all in preparation of mind, is perfection, because it is either for the loue of God, or is ioyned with it, thus Mr. Doctour of whom I would know where S. Thomas* sayth that actually to leaue all is not perfection. In the place by him cited, (a) S. Thomas sayth only this *in actu non consistit essentialiter* perfectio, in actuall leauing of all things, perfection doth not essentially consist, Hence S. Thomas concludes, *quod nihil prohibet esse statum perfectionis absque renunciatione propriorum*, that there is no repugnance, but there may be a state of perfection, the professours wherof be not bound to renounce all, but he doth not con-

Pag. 334. lin. 16.

pag. 321. lin. 5.

(a) 22. q. 184. a. 7. ad 1.

clude as Mr. Doctour makes him, that the religious man who actually leaueth all, is not in this respect more perfect in state then the Bishop.

13. To cleere this matter, we must distinguish with S. Thomas two Kindes (b) of perfection, the *perfection of merit*, and the *perfection of state*. Speaking of perfection of merit, it were a great errour, if not the very herisy of Iouinian and Vigilantius, to say, that actuall leaning of all is perfection. For Religious leaning of all is an act of the loue of God, being done to the end to cleaue and adheare vnto Christ, an act of charity, and liberality to the poore, by bestowing all on them, an act of religion because done by vow, giuing away to God our power and faculty of hauing any thing besydes only him. Seing actuall leaning of all (done as it ought) is an act of many excellent vertues, how can it want the perfection of high merite. And if it haue the perfection of merit, how can Mr. Doctour with truth say so absolutly, it is no perfection. But speaking of the perfection of state, actuall leaning of all is an instrument of perfection, not essentially perfection; for the perfection of state is an habituall constant disposition of mind, *qua* sayth S. Thomas *ab hominis affectu excludit quicquid impedit ne voluntas eius totaliter feratur in Deum.* Which doth remoue from mans

(b) *in Matheum c. 5. in fine Perfectio est duplex vel meriti vel status.*

2.2 q 184. a. 4. ad 3.

affection, whatsoeuer may any wayes hinder his will from being totally carried towards God. Or it is a readinesse of hart, still virtually continuing to reiect whatsoeuer may diminish, alay, and to imbrace whatsoeuer may further and aduaunce the feruent exercise of diuine loue. Now actuall leauing of all things for Christ, is not an habituall disposition, of mind, but an actuall exercise of pure loue towards God. Therfore it is not essentially perfection but an instrument therof. Actes be instruments to produce the habit, yea by one act perfect and intense, the habit is oftentimes ingendred. Actuall leauing of all thinges to cleaue vnto Christ, is an act of diuine charity, most perfect, pure, and excellent. It is therfore a most excellent instrument to settle the mind in perfection, that is in a constant disposition to fly whatsoeuer may hinder the soule from being caryed totally towards God.

14. Some learned Diuines hould, that perfection of state doeth consist in one perfect act of Diuine loue, not as actually exercised, but as virtually, and morally still remaining as being neuer retracted or recalled. Accordinge to which doctrine, one may defend that the essentiall, perfection of a Religious state, doth consist in a mans leauing of all thinges, and consecratinge of himselfe with perfect charity

vnto God, as this act doth still morally remaine, in being neuer recalled, eyther outwardly before men by goinge back, or inwardly in the sight of God, by repentance, or voluntary neglect of his vowed duty. But rather dayly renewed, continued, and increased, by the exercise of new actes of Religion and Diuine loue. And thus wee may say, that actuall leauing of all thinges by vow, out of desire of perfect vnion with God as actually exercised, is an instrument of perfection, as morally and habitually remayninge in the Obligation of vowes exactly obserued, is formally and essentially perfection.

15. Mr. Doctour hath two propositions in this matter, which may seeme strange, and shew that his speculations about Religious Pouerty are no deeper then his affections. *Actuall leauinge of all thinges* (sayth he) *is no perfection, but an instrument of perfection, vnlesse it be ioyned with diuine loue.* I demand of him, if actuall leauing of all thinges be ioyned with diuine loue, is it then essentially perfection and not an instrument thereof? Doth an instrument cease to be an instrument because it worketh the effecte? Doth the way to London cease to be the way, because it reacheth as farr as London, and is ioyned therewith, may rather the instrument cannot be effectuall, except, it be ioyned with

pag. 312. lin. 12.

the effect, nor the way good and perfect, except it be ioyned with the iournies end. He sayeth also *if it be ioyned with Diuine loue*, as who should say, actuall leauing of all thinges to follow Christ, to be vnited with him, to cleaue eternally to him, could be voyd of Deuine loue.

16. Wherfore his speculation about pouerty, *that Pouerty in preparation of minde is either Diuine, or ioyned with Diuine loue: actuall leauing of all thinges, as many heathens* (sayth he) *did*, is not perfection, nor still ioyned with Diuine loue; this speculation I say, is not solid. For eyther Mr. Doctour speaketh of leauinge of all thinges, as it may be vsed by humane vanitye, or as it is practised accordinge to our Sauiours counsell. In the first way as actuall leauing of all thinges, may bee heathenish and prophane, so likewse preparation of mind to bee poore, and leaue all, some heathens actually left all for honour, or humane glory, or that they might attend better to contemplation of naturall thinges. True; But amongst them also there were thousands that were *prepared* in minde to be poore, and leaue all rather then loose their honour, or some humane commoditye, to which they were addicted. Kinge Alexander himsel was as poore and naked as Diogenes in preparation of minde, in case that were necessary to gaine fame,

c. 1 n. 17.

and reputation with the world, as himself sayed; *If I were not Alexander I would be Diogenes.* Would Mr. Doctour say that this preparation of mind to follow Diogenes his pouerty, was diuine loue, or ioyned with diuine loue in king Alexander? His learninge will not lett him once imagine this; so that when he sayeth, that preparation of mind to leaue all, is eyther the loue of God or ioyned therewith, he must speake of Religious preparation in minde, conceaued vppon the motiue of charity, to be rather poor, then to leaue God, And this way speakinge of actuall abrenuntiation of all worldly thinges, to cleaue vnto Christ, or to be more ready & expedite to follow his stepps, he must needes say that the same is euer, eyther the loue of God, or ioyned therewith.

17. More strange is his other proposition, there is onely this difference betwixt Religious and other Christians, that the Religious leaue all thinges actually, other Christians in preparation of minde. Plato defined a man to be *animal bipes implume*, a liuing creature two legged without feathers. Diogenes to refute this definition, takinge a Cock, and hauinge pluckt of his fethers brought it to Platoes schoole, sayinge to his scollers, *Ecce homo Platonicus*, behould Platoes man. If a Good Christian beeing prepared in minde to leaue all,

chance to meete with a theefe, and rather then kill him permittes him to take all, he hath in the world from him, and stripp him as naked as Diogenes his Cock, they might bringe him to Dowaye and say behould Mr. Doctours Religious man, For Mr. Doctour sayeth there is onely this difference, betwixt a Christian prepared in mind to leaue all, and a Religious man, that Religious actually leaue all, But this Christian hath actually left all, and hath nothinge in the world and so there is no difference betwixt him, and a Religious man, if Mr. Doctour speake truely.

18. And will he defend this in good earneſt? How many differences be there, beſides Mr. Doctours onely one, betwixt Religious and other Christians prepared in minde? First their Mentall leauing of all *is passiue*, to suffer all thinges to be taken from them, when they can not hould them any longer without sinne. Religious mens leauing of all *is actiue*, giuinge away all they haue to the poore of free loue of Christ, when they might haue kept their states without leauinge him. Secondly those though they leaue all, yet still retayne a right to recouer them, yea allso a preparation of minde to recouer them, or other wealth, if conueniently they may: But the Religious man giues away, all that he hath, retayning no right to any things, nor any will, so that by his

by his vow, he hath left in preparation of minde, whatsoeuer he might haue desired whih more then one world. *Multum reliquit (sayeth S. Gregorie) qui affectum habendi reliquit. He leaueth much* who leaueth all desire *to haue*, and S. Augustine, *omnia dimisit, qui non solum quantum potuit, sed etiam quantum voluit habere contemnit: he leaueth all* thinges who contemneth whatsoeuer he might haue had, yea whatsoeuer he *might haue desyred* Thirdly other Christians are readie to leaue all, in case they must so do, or leaue Christ, yet they be not therevnto bound by vow & by the vertue of Religion, but Religious men haue consecrated themselues to God in Pouertie; that by the loue of creatures, their loue to the creatour be not diminished. Fourthly other Christians are bound to leaue all thinges, when the retayning and vse of them, is contrarie to the Diuine lawe: the Religious man hath, by vow left all that may any wayes hynder the perfection of Diuine Loue, and stay his will from runninge totallye into the Diuine imbracements, which is not ordinary, but singular perfection, as sayeth S. Augustine. *Non est hec perfectio communium iustorum, sed perfectorum filiorum Dei, quia magnæ & beneficientissimæ bonitatis existit. This perfection* of sanctity is not of ordinarie iuste men, but of the perfect Children of God, because it is of most greate, *and bountifull goodnesse.*

Hom. 10. in Euang.

Aug. Ench. 73.

19. Finally the preparation of minde to leaue all, which euery Christian is bounde to haue, is onely in a generall, and confuse manner, so farforth as he doth in generall purpose neuer to offende God. He is not (beinge out of occasions) bound to descende to particulars, preparinge his minde to leaue all expressely in case it were necessary. Hence their preparation of mind is exceedinge weake, and such as were they put to it, they would neuer endure the onsett, but runne away, leauinge rather Christ, then their wealth. And yet this preparation so in generall and in darke, miserable, and infirme, doth (when occasions doe not vrge) suffice vnto saluation. But the Religious man with his preparation of harte, must and doeth descende to particulars, with an heauenly altitude of minde, and loue of æternity, treadinge vnder foote, whatsoeuer is eminent and desireable in this world. Whence pouerty in preparation of minde, which euen Bishops ordinarily must haue, is no wayes comparable to the heyght and strength of Religious pouerty; much lesse had Mr. Doctour reason to compare with it, yea preferre before it, that preparation of minde euery Christian by state is bounde to haue, wherein he may seeme to approach too neere vnto the condemned opinion of *Guilelmus de sancto amore* related by Castro (lib. 12. contra hæreses, verbo *Paupertas*:

hæresi 3.) *paupertatem in promptitudine animi quando necessaria fuerit ad Christi honorem esse optimam, actualem verò nec consulendam, nec laudandam.* That pouerty in preparation of mind is best, but actuall leauinge of all, is neyther to be counselled, nor prayſed.

20. Further what Mr. Doctour doth very confidently affirme (cap. 11. n. 11.) *that there are many, not onely ſecular Prieſtes who are not bound to pouerty, but alſo many maried men more perfect oftentimes then are many of the Religious*, ſpeakinge of Religious men, that keepe their vowes, and obſerue their rule. This is (I will not ſay falſe) but vncertayne, and more then he knowes; nor would he ſo eaſily, and ſo firmely haue entertayned, that imagination had he bene of S. Hieroms minde. For this holy father writing to Iulianus, a ſecular man of much worth in the world, and of very holy conuerſation, leading a chaſt ſingle life, beſtowinge on the poore large almes, nourishinge them with his meanes, which were greate, *Sanctorum Monachorum greges* flockes of holy Monkes; writinge I ſay to him he exhortes him to follow the ſtate of pouertie, that is, to mount vp to heauen with Elias, *& mundo immunda veſtimenta relinquere. Cur autem* (ſayeth he) *& tu nolis eſſe perfectus? Cur qui in ſæculo primus es, non in familia Chriſti primus ſis?* why wilt not thou alſo be perfect? thou that haſt a prime place in the world, why

p. 317. l. 14.

Epiſt. 34.

shouldst thou not also haue a prime place in *Christes familie*? After much exhortation he concludes with these wordes which are to my purpose. *Quod si teipsum dederis Deo & Apostolica virtute perfectus, sequi cæperis saluatorem, tunc intelliges vbi fueris, & in exercitu Christi quam extremum tenueris locum.* *If thou giue thy self vnto God, and beinge made perfect with Apostolicall strength, follow our Saviour: then thou shalt know where thou wert before, and in the army of Christ how exceedinge low a place thou hadst.* Thus S. Hierom. If a secular person so noble and excellent, leadinge so holy a life in the world as Iulianus did, was in a very low degree of sanctity in respect of Religious men, how can M. Doctour so certainly knowe, that many secular Priestes, many married men are oftentimes more perfect, then many of the Religious that keepe their rule? But no wonder Mr. Doctour speaketh more for seculars then did S. Hierom. and lesse in the behalfe of pouerty, beinge so affected as perchaunce this speech of S. Hierom will not giue him much content. *Si vis perfectus esse, si Apostolicæ dignitatis culmen cupis, & in primo stare fastigio sanctitatis, fac quod fecerunt Apostoli, vade & vende quod habes & da pauperibus, vt nudam solamque crucem nudus sequaris.* *If thou wilt be perfect, if thou desyre the heyght of Apostolicall dignity, and to stand on the prime toppe of sanctitye, doe what the Apostles did, sell all*

Epist. 150.

thou haſt, giue all to the poore that naked thou mayſt follow the naked croſſe. S. Hierom, without anie doubt, ſayeth, that Apoſtles did profeſſe the ſtate of pouerty, and that the ſtate of pouerty, is the heigheſt toppe of Apoſtolicall excellency: but M. Doctour would fayne haue it thought that the Apoſtles vowed not pouerty, and that Apoſtolicall pouerty, is but the very loweſt ſteppe of Epiſcopall ſanctity. Theſe two Doctoures, beinge ſo differently affected no marueill their conceipts differ. But who will not preferre S. Hierom?

In what ſorte the ſtate of Bishops is preferred aboue the ſtate of Religious.

§. 4.

21. NOw cominge nearer vnto the compariſon to decide the ſame accordinge to Theologicall rigour, I ſet downe, and proue briefly theſe 7. aſſertions.

THE FIRST ASSERTION.

It is certaine that the ſtate of Bishops is not ſo perfect, as it doth include, and embrace the perfection of a Religious ſtate, or that the Bishop layeth his foundation on the Religious mans toppe and roofe, as M. Doctour ſpeaketh. This is proued

becauſe if the ſtate of Bishops were perfect, as includinge and embracinge Religious perfection as a part and loweſt ſtep therof, one that hath vowed Religion might accept of a Bishopricke, without hauinge firſt performed his vow of Religion. For if in the ſtate of Bishop the ſtate of Religion and all the perfection therof were included, by vndertakinge the ſtate of Bishop, he should fully, and formally fulfill this vow. Euen as he that hath vowed a Religion of lower perfection may fulfill his vow by entringe into a Religion of higher perfection, where all the perfection of the lower and much more is included; neyther could there any doubt bee made of this, if Epiſcopal ſtate did include the perfection of Religion. But one that hath vowed Religion can not be Bishop vntill he hath performed his vow, and if he accept of a Bishopricke and bee conſecrated, he is bound to leaue his Bishopricke and to become Religious, as it is decided *Cap. per tuas de Voto.* where the Pope declareth that is bound to renounce his Bishopricke and become Religious. *Si ſuam deſiderat ſanare conſciẽtiam*, if he deſire to heale the wound of his conſcience, and put himſelf in a good ſtate.

THE SECOND ASSERTION.

22. It is certayne that in the ſtate of Religion, there is ſome perfection, dignity, and excellency, that is not in the ſtate of Bishops, wherby he that of Bishops becomes Religious, may be ſayd in ſome ſorte to mount, or fly higher, and not altogeather to deſcend. This is proued by the Pope *in Cap. niſi pridem de renunciatione*, ſaying vnto a Bishop that deſired to bee Religious, leauinge his Bishopricke, *ſi pennas habeas quibus ſatagas in ſollitudinem aduerſare, ita tamen adſtrictæ ſunt nexibus præceptorum, vt liberum non habeas abſque noſtra permiſsione velatum*, though you haue winges wherby you endeauour to fly vnto the wilderneſſe (of Religious profeſſion (yet theſe winges are ſo ſtreight tyed with the bandes of precepts that you bee not free to take that flight without our leaue. In which wordes the Pope doth ſuppoſe the ſtate of Religion to be ſuch as a Bishop paſſinge thither, flyeth higher aboue earthly thinges, then he was before in the ſtate of Bishop.

THE THIRD ASSERTION.

23. Hence it is certayne, that Mr. Doctours argument to proue the ſtate of Bishops to be more perfect then that of Re-

c. 11. n. 15. ligious is of no validity. If (sayth he) *the*
pag. 330. lin. 19. *state of Bishops were lesser; it were not lawfull for the Religious to be a Bishop, because, as S. Thomas sayth, it is lawfull for no man to go from a greater state to a lesser, for this were to looke backe, but the Bishop can not leave his Bishopricke, were it to be a Religious man, vnlesse the Pope who hath full power vnder Christ vppon some iust cause dispence with him, as S. Tho. expressly auerreth, for as Euaristus Pope, Calliſtus Pope, Innocentius Tertius Pope, do assertayne vs, the Bishop when he is consecrated, elected, and confirmed, doth contract a spirituall marriage with his Church, and so may not leave it, vnlesse the Pope vppon an vrgent cause dispence with him.* Thus Mr. Doctour, with more confusion and entanglinge of thinges, otherwise cleare enough, then may become so great learninge. First it is false that a Bishop elected to his Church doth contract spirituall marriage, and so may not freely passe to Religion without the Popes leaue
tom. 3. de Rel. l. 6. c. 8. n. 1. as Suarez teacheth, nor do I know any that doth hould the contrary. Also a Bishop consecrated not for any particular Church of whom Mr. Doctour may seeme to speake, becaus he puts consecration before election, saying a Bishop *consecrated, elected and confirmed*, such a Bishop I say, may freely passe to Religion as Suarez teacheth. *Episcopum si nullius Ecclesiæ Episcopus*
ibid. n. 4. *sit, posse liberè Religionem ingredi*, a Bishop consecrated that hath no church may freely

ly enter into Religion, finally a Bishop elected, confirmed, consecrated may without leauing his Bishopricke professe the state of Religion, so that his profession, though he haue not the Popes licence, shal be valid and of force, though whether in so doinge he should offend against some precept of the Church, a question is made. *Suar. ibid. n. 7.*

24. Secondly, as the Bishop cannot without the Popes licence leaue his Bishopricke to become Religious; so no Religious man without licence of his Religion may consent vnto his election to the state of Bishop, and this is so forbidden, that if he giue consent, the same is of no force, as is determined in the Canon law *cap. si Religiosus* & cap. *quorundam de electionibus in 6. consensus sic præstitus non teneat, let his consent so giuen be of no force.* yea moreouer in punishment of this his presumptuous giuing assent, the election afore-hand made becomes inualid, *in pœnam præsumptionis illius electio eadem ipso facto viribus vacuetur.* And this proueth the state of Bishops not to be so absolutely more perfect then Religious, as M Doctour doth conceiue. For a Religious man may passe from his Religion to another that is more perfect by his owne will, nor need he haue leaue of his Religion and superiours: wherfore if the state of Bishops be more perfect absolutly and without comparison then the state of Religion, why should

not Religious men haue power to passe to that state without theyr superiours leaue?

25. Thirdly Mr. Doctours argument: *it is lawfull for no man to goe from a greater state to a lesser, for this* were to looke back, but a Religious man may be preferred to be a Bishop as the practise of the Church teacheth, which argueth sayth S. Thomas that the state of a Bishop is a greater state of perfection. This, I say, is not properly S. Thomas his argument, much lesse doth S. Thomas say, *this argueth* as Mr. Doctour pretendes. It is only *argumẽtum sed contra*, brought by S. Thomas before his resolution, and wheron his resolution doth not rely: which kind of arguments haue no force giuen them by the Autority of S. Thomas, but onely that which theyr natiue efficacity doth afford vnto them. In which consideration this argument maketh against Mr. Doctour, as much as for him. For groundinge my discourse vppon his principle, I dispute thus: It is lawfull for no man to goe from a greater state to a lesser, for this were to looke backe, but a Bishop may passe from his Bishopricke to Religion, therfore this argueth the state of Religion to be the higher. If he say that a Bishop cannot passe to Religion without the Popes leaue, I likewise say that a Regular cannot passe to bee a Bishop without the leaue of his Religion, nor without the Popes licence, yea not wi-

hout his confirmation, and so his argument is no more against vs then himself. I adde that this argument may be turned against him in this manner, to looke backe is damnable and reproued by the mouth of verity it selfe. Luc. 9. v. 21. and so the Pope cannot make it lawfull. But the Pope may giue licence to a Bishop, that leauinge his Bishopricke he goe to Religion, as it is certayne, ergo, as there is somethinge in the state of a Bishop, wherby a Religious man that is made Bishop may be sayd to goe fore-ward, so likewise in Religion there is somethinge aboue or beyond the state of Bishops, so that Bishops who become Religious do not absolutely looke backe.

26. Fourthly Mr. Doctours assertion, that S. Thomas affirmes, that the Pope may not dispense with a Bishop to become Religious, *but vppon some iust cause, yea vppon an vrgent cause*, is not S. Thomas his doctrine faythfully related but with some addition. S. Thomas in that place sayth, *solus Papa potest dispensare in voto perpetuo, quo se quis ad curam subditorum adstrinxit Episcopatum suscipiens.* The Pope only can dispense in the perpetuall vow, wherewith one doth binde himselfe in the charge of subiects vndertakinge the office of Bishop. Where S. Thomas sayth that the Pope can dispense, but he doth not say, that he cannot dispense but vppon iust and vrgent cause. Mr. Doctour 1.2.q.185. ar. 4.

may say, that the Pope may not dispense in a vow at his pleasure, but vppon vrgent cause, and so S. Thomas sayinge that the Pope may dispense in this Bishops vow, he supposeth he cannot dispense without iust and vrgent cause. I answeare Mr. Doctour should haue truly related S. Thomas his doctrine without addition, and not haue giuen vs his owne commentary as S. Thomas his text, especially, because he cannot but know that many learned Deuines teach against it, to wit, that S. Thomas speaketh *de voto improprio, of a vow improperly*, that is, a solemne contract, and promise, wherwith the Bishop bindeth himselfe to the charge of soules in his consecration. This solemne obligation is tearmed a vow in the same sense, as the faythfull in baptisme are sayd to make a vow to professe Christian Religion, which is not a vow properly, but only a solemne promise and obligation. And as S. Thomas tooke the word *vow* improperly, for a solemne pact, or contract, so likewise the word *dispense*, is by him vsed improperly for any permission or licence, so that in the sense by S. Thomas intended, the Pope may dispense with the Bishop in that vow, that is, he may release him of that contract without any vrgent cause.

27. This certaynly is the doctrine of Pope Innocentius, *Cap. nisi cum pridem*, saying to a Bishop that would haue flowne to Re-

ligion, *your winges are so tyed with the bondes of preceptes, that without our licence you cannot fly*, he doth not say they are so tyed with the band of vowes, that without our dispensation you cannot fly, but only without our licence, signifying the prohibition a Bishop hath not to leaue his state to bee Religious is humane, and may be released at the Popes pleasure, for any cause pious or honest, though not vrgent; so the Pope sayth in that *Canon* to the sayd Bishop, *si propter aliquam causam vtilem & honestam in huiusmodi proposito perseueres de licentia nostra cedas, if you doe still continue in your former purpose vpon any cause good and honest, with our leaue you may renounce* & cap. *quidam de Renunciatione*, he sayth, that Bishops, that haue asked and obteyned licence to leaue theyr Bishoprickes to become Religious, are to beeforced to renounce, *quia in postulatione huiusmodi aut Ecclesiarum commoda, aut salutem videntur propriam attendisse*, becausse in that requeſt they seeme to haue had reguard eyther of the good of theyr churches, or of theyr *owne saluation*; so that a Bishop may be licenced to renounce his Bishopricke in fauour of a Religious state, for any good cause soeuer though not concerninge the good of his flocke, but onely the greater security of his owne saluation. Mr. Doctour might haue saued vs a labour, had he more faythfully related S. Thomas, yet our labour is not lost, for by clearinge

the truth from this cloude, the ſplendour of the ſtate of Religion more shew it ſelfe to be ſuch, that a Bishop may be permitted to embrace the ſame, leauinge his Bishopricke vpon any good cauſe ſoeuer, which is enough and enough to shew the ſtate of Bishops is not perfect and excellent aboue Religious accordinge to Mr. Doctours meaſure of the height therof.

THE FOVRTH ASSERTION.

28. It is probable, that Bishops are not by their ſtate, and by the ordinarie power they haue of deuine inſtitution, the Perfectors and mayſters of Religious men, in reguard of their vowes and vowed perfection, euen ſettinge the Priuiledge the Religious haue, of exemption from Bishops aſide. This is not ſo certayne, becauſe I find that *Suarez* houldeth the contrarie, but he bringeth no authour for his opinion, but many againſt him, and doth profeſſe to hould it, *tantum probabiliter, & non ſine formidine*, only probably and not without feare. But *Sanchez*, whom I haue cited, an authour of great credit in morall matters, doth conſtantly defend our aſſertion ſayinge, that it is *veriſſima* moſt true, and that *Conſtat*, it is euidently proued. Nor (as I am perſuaded) will this doctrine be diſpleaſinge to holy Bishops vnto

tom. 3. de R. l. 1. 10. c. 11. n. 1.

Tom. 2. in decal. l. 6. c.

whom the obligation of a Bishop seemes so heauie, as they wilbe glad vppon good probability to be released of so high an obligation, as to be bound by state to be able to teach Religious men the way of perfection. And this doctrine supposed, which is alreadie proued. Mr. Doctours argument wheron he doth much insist, is answeared, brought out of Henricus a Gandauo, *the state of Prelates hath that comparison to the* state of Religious, which the state of maysters hath to the state of schollers: but the maysters ought to be perfecter then the scholler. This argument Mr. Doctour dilates vppon saying, *therfore what difference there is in state betwixt Agentes and Patienes, Illuminators and Illuminated, maysters and schollers: that is betwixt Bishops and Prelates, and the Religious, and by how much the greater science there is in the maysters then in the scholler, so much in regard of state: is there more perfection in the Bishops then in the Religious.* Thus Mr. Doctour.

Henricus a Gandauo quod. 12. 1. 29.

pag. 326. lin. 14.

29. I the least, and vnworthiest of all Religious doe here professe in the sight of God and in the name of Regulars, that wee haue no difficulty by voluntary humility and obedience, to lay our selues and all we are, and are able, at the feete of Bishops, gloryinge to be vsed and employed, directed and gouerned by them as instruments for the good of soules, at their euer vnto vs

venerable will, and pleasure. But when what we offer to theyr honour by voluntary sacrifice of veneration, is challenged as due in Iustice, when vnder the title of Bishops, others that haue not that high princely Autority, will clayme more then euen in such cases vndoubted Hierarchie would exact, when thinges are amplified to the derogation of Religious excellency, for humane intents: reason doth warrant, and all equity will permitt, that we yeald vnto such exactors no more of subiection then they can draw from vs, by the force of euident proofe. To Mr. Doctours argument then I answeare, that he supposeth regulars as regulars to be the Bishops subiects and schollers, which is not so. For all Regulars for the most part, but particularly in England all are exempted and freed from the Gouerment and maystershipp of Bishops. They are to learne and to be gouerned by their owne Regular Superiours in the highest schole of perfection, immediatly vnder the soueraygne Bishop, whom the holy spirit doth euer infallibly teach and guide. I adde, that settinge this priuiledge by them so longe time enioyed aside, standinge in the rigour of the deuine law, Bishops by state are not the maysters or Superiours of Regulars, to direct and correct them, about theyr Regular obseruances, which they are bound vnto

by

by vow; This S. Thomas worthely by him tearmed the honour of the schooles and glorie of Religion, suppoſeth, in ſaying that about Regular obſeruances they are to obey theyr Regular Superiours more then Bishops, which could not bee true, if the Bishops were the Superiour of them, and of theyr Superiours. If Mr. Doctour will hould the contrarie, he muſt proue it by arguments vnanſwearable. In the meanes time I ſay, that though the Mr. be by ſtate more perfect in learninge then his owne ſchollers, yet not neceſſarily more learned then the ſchollers, of a higher mayſter, that go to a higher ſchoole. In ſuch a ſchoole ſchollers may be found equall or Superiour in learninge to lower mayſters. Religious ſtate I confeſſe is a ſcholler, and I approue, for all Religious what is ſayd particularly of Monckes, *The life of monckes hath the word of ſuſtection and of a ſcholler*, wherby is proued they are not to teach and preach as principall mayſters. Mr. Doctour ſhould proue the ſtate of Religion to be a ſcholler vnto the ſtate of Bishops, or that the Bishop is by his ſtate theyr mayſter about their Religious obſeruances. Elſe if Regulars in regard of theyr Regular obligations are taught in a higher ſchoole, then any ſecular is, and haue their immediate mayſter the ſouueraigne Bishop, how will Mr. Doctour inferre they

m.2 q. 45.a. 3. in fine.

1.7.7. c. ſior niquaquam.

are vnder Bishops in regard of theyr Religious ſtate? Nor doth S. Thomas ſay, that Regulars are Bishops ſchollers, but only that they are ſchollers and ſo inferiour to Bishops in this reſpect, which doth not imply, but for either reſpects theyr ſtate may be higher.

THE FIFT ASSERTION

30. THe excellencye of a Religious ſtate, which is wantinge in the ſtate of Bishops is this, that Religion is a ſtate of perfection to be gotten, wheras the ſtate of Bishops is a ſtate of perfection alreadie gotten. To bee in the ſtate of perfection alreadie gotten, doth not import to bee in a ſtate by profeſſion wherof perfection is actually gotten, but to bee in a ſtate which ſuppoſeth a man to be afore-hand perfect, giuinge him no meanes proper to his ſtate to be made perfect, if perhaps he be not ſo when he vndertakes the ſtate, ſo that a man imperfect beinge made Bishop, if afterwardes happely he come to be perfect, this is done by the exerciſe of actions vnto which he is not bound by his ſtate. As one that is in the middeſt of his enemyes, is in the ſtate of a man alreadie well armed, that is, in a ſtate which requires that a man be armed afore-hand, becauſe beinge in thoſe

moſt ſtraights it is too late to ſeeke for armour. Thus Bishops are ſayd to be in a ſtate of perfection alreadie gotten, becauſe in a ſtate which requireth a man aforehand perfect, and complete in charity and habituall diſpoſition of pure deuine loue. If he be not ſo alreadie he is in a dangerous ſtate, becauſe in a ſtate requiringe much perfection without the proper meanes to get it. But the ſtate of Religion is a ſtate to get perfection, or of perfection to be gotten, becauſe it bindeth men to vſe all excellent meanes to get perfection by renouncinge all impediments of perfection, and by tyinge themſelues by vow vnto the fountayne of all perfection. Hence a Religious man when he firſt vndertakes his ſtate, is not bound to be alreadie perfect, but by the very profeſſion of a Religious ſtate, and by his continuinge therin, he is made excellently perfect.

31. The compariſon betweene a Religious man and a Bishop in reſpect of perfection, ſeemeth to me not vnlike to the compariſon betwixt the ſtate of a Gentleman and of a Marchaunt, in reguard of wealthineſſe. The Gentleman is the ſtate of wealthineſſe alreadie gotten, becauſe his ſtate binderh him in honour to actions wherin riches are conſumed and waſted, but hath no meanes as Gentleman, to get or encreaſe the ſufficiency of his tempo-

rall ſubſtance; whence if happely he be not really wealthie, he is in a poore ſtate, becauſe eyther he muſt omitt actions vnto which he is bound in honour, or elſe runne into debt, or finally vſe ſome waye of gettinge riches inferiour to his callinge. But the marchant is in the ſtate to gett riches or of riches to be gotten, becauſe by ſtate he is bound to actions wherby wealth is aſſuredly gotten, and is not bound to thoſe actions the Gentleman is, by which riches are conſumed. The Biſhop ſeemes like to the Gentleman, and Religious vnto the Marchant, only there is this difference that the ſtate of Marchant is ignoble, becauſe it is tendinge to the gaynige and gettinge of earthly pelfe, which be thinges vile and abiect, but Religious profeſſion, is not only rich, and wealthy, but alſo noble and honorable, aſſendinge to the purchaſinge, of the wealth of vertues, which be of all thinges the moſt glorious, and illuſtrious accordinge to that of S. Hierome, *ſumma apud Deum nobilitas, clarum eſſe virtutibus.*

Epiſt. 14.

THE SIXT ASSERTION.

33. THe ſtate of Biſhops conſidered by it ſelfe, and accordinge to the name therof, ſettinge the accidentall circumſtance of dangers and impediments

aside, is more a noble and excellent then that of Religion. This is cleare enough, and Mr. Doctour hath sufficiently proued it in the 7. chapter of his treatise. For Bishops are bound to actions of high perfection, as is the preachinge of the Gospell, which is properly theyr office, to lighten all by theyr example, and to be a patterne of perfection. Tantasayth S. Hierome, *debet esse scientia Pontificis, vt gressus eius, & motus, & omnia vocalia sint, quicquid agit, quicquid loquitur doctrina sit Apostolorum.* The Bishop also vndertakes that great and deare obligation of his soule, for euery soule committed to his charge, that if any soule perish through his default, his soule is lost. They are by theyr state left Vicars of Christ in the office of louinge his sheep, to die for them as he did, and Mr. Doctour sayth *he is bound to giue his life for euery soule of his Dioceſſe.* Hence conditionally, if a Bishop do perfectly comply with his office, and really practise all the perfection his estate requireth, he is far in merit beyond Religious men. To this purpose S. Chrisostome sayth, *si quis mihi proponerit optionem vbi mallem placere Deo in officio Sacerdotali an in solitudine Monachorum, sine comparatione eligerem illud quod prius dixi.* If it were put to my choice, whether I would please God in the office of Priest and Bishop, or in the retired state of

16. de Sacerdotio.

2. 2 q 185. a. 3. ad 2. monkes, I would without comparison preferre the first. Where S. Thomas noteth *Non dicit quod mallet esse in officio Sacerdotali quam solitudine Monachorum, sed quod mallet placere Deo in &c.* He doth not say, he had rather be in office of Bishop, then in the state of monkes, but that he had rather please God in that office, because it is more difficult and therfore if it be done, it is a token of greater vertue.

THE SEAVENTH ASSERTION.

34. HEnce finally I conclude, that though speculatiuely the state of a Bp. be be more perfect, as considered according to the meere nature therof; yet because in practise a thing is to be taken according to all the circumstances that waite vpon it, and according as morally the same may be had, therfore absolutly the state of Religion is to be more esteemed, and accompted the happier, and for euery one in particular the more perfect. For in a state to know the excellency therof, we must consider not onely the perfection of the actions vnto which it bindeth, and the strict obligation it layeth vpon the professours, but also the possibility or probability to performe such high obligations; for to be bound vnder payne of sinne and damnation to performe actions, that morally speaking are not performable, is not

ſo much a perfect as a pittifull ſtate. M. Iohn de Auila a ſecular Prieſt of great eſteeme for his learning and ſanctity of life, did vſe to ſay, that ſo great and ſo many were the obligations of a Bishop, that if on should performe but one third part of them, he should be accompted a great ſaint, and yet this a lone would not ſuffiſe to ſaue him from Hell. Pius quintus of the order of S. Dominike, famous for wiſdome, fortitude, ſanctity, miracles, of whoſe canonization there is now treaty in Rome, was wont to ſay, that he did thinke that the ſtate of Bp. was *impedimentum ſalutis æternæ*, an impediment of the Bishops euerlaſting ſaluatiõ, and as often as he remembred the religious ſtate from which he was aduaunced, he did ſigh and affirme that he had neuer but there found quiet of conſcience and ſecurity. Paulus 3. (as Iouius writes) in the article of his death ſayd. How I wish I had been vnder-cooke in ſome conuent of Capucins, rather then to haue ſuſteyned this dignity next vnto God theſe 16. yeares. The like feeling had Cardinall Alexandrino, Nephew to the foreſayd Pius, in the paſſage of death. Oh (ſayd he) how do I now wish I had ſpent all my dayes in my owne order, that I had neuer been made Bishop and Cardinall, but had liued vnder-cooke in ſome conuent. Alphõſus Ramirius Vergara a famous Doctor of ſpayne, being towards death, ſayd with

Vide Cornelium a lapide in Apocalipſim pag. 60. c. 3. v. 20.

great comfort, that he tooke two fauours of God donne him as pledges of his euerlasting ſaluation. The one that he neuer permitted him to be made Bishop; the ſecond that he had giuen him for his ſpirituall guide F. Villanoua of the Society, whom he did vſe to call his good Angell. By theſe examples we may gather that at the howre of death when by the light of approaching eternity the true colours of thinges are diſcouered, many will frame an higher iudgment of the excellency of Religion, and apprehend more deepely of the daungers and difficulties of ſaluation attending on the ſtate of Bishops, then now they doe.

35. But happy are they that by the light of diuine grace diſcerne the truth before theyr death, as many holy Bishops did, and therevpon forſooke theyr Bishopricks and became Religious. Which theyr election hath euer been admired and praiſed by the Church as prudent, holy, honorable before men, glorious in the ſight of God. Of this king B. Petrus Damianus nombreth theſe. Lucidius Siccolenſis, Bonitus Aruernenſis, Gaudenſius Aſpaſenſis, Martyrius Antiochenus, Iuſtus Lugdunenſis, Petrus Rauennas, Sergius Damaſcenus, Farnulphus Ciſtertienſis, Aldulphus Treuirenſis, Deodatus item Treuirenſis, Gondebertus Senonenſis Lambertus Florētinus, all which were famouſe for ſanctity, and

Ep. 6. ad Nicolaum Pontificem.

and many of them also illustrious for miracles, as B. Damianus doth shew. To whom we may ad the examples of S. Gregory Nazianzen, of S. Adelbertus Bishop of Prage monke and martyr. Of B. Petrus Damianus himselfe, of S. Nonnus who conuerted S. Pelagia. I omit the glorious example of Pope Celestin, who leauing the Popedome retired to a Religious life, triumphing ouer human greatnesse by an example then which (our Sauiour excepted) the sunne neuer beheld a greater. S. Arnulphus must not be pretermitted, who being Duke of Lorayne, grandfather vnto Pipinus the father of Carolus Martellus, and so the fountayne of the Royall family of the Charlemaignes of Frãce: leauing his Dukedome became Religious in a Monastery vpon Mosella; being thence taken away by force and made Bishop of Mets, hauing gouerned that Church some yeares, very holily, moued with desire of greater perfection, and of securing his saluation, leauing his Bishopricke, retired againe to Religion, bequeathing an heroicall example of preferring Religious humility before wordly magnificence to his posterity, by them followed euen in these dayes.

36. It is now some eight or nine yeares since the most Illustrious Prince Charles of Lorayne. Vnkle to the now Duke, neere allyed to the greatest Monarks of Christen-

dome, and namely to our Dread Soueraygne, forsaking his Bishopricke, resolued to enter into the Society of Iesus, a resolution glorious in the sight of heauen and earth, and to be praysed by the tongues both of men and Angels, as I may affirme and confirme by the warrant of the greatest authority vnder heauen. For Gregory the Fifteenth who then ruled the Apostolicall Chayre, approuing and applauding his resolution, writ two letters one to the Duke, and another to the Bishop. The letter to the Duke was congratulatory wherof this is part.

DILECTE FILI NOBILIS
vir salutem & Apostolicam
benedictionem.

SOlenne est Lotharingiæ Principibus edere illustria exempla Christianæ pietatis: plane Catholicæ Ecclesiæ totiusque cœli oculos in se conuertit hæc venerabilis fratris Caroli Episcopi Virdunensis, hominum angelorumque linguis laudanda deliberatio, magnum profecto est amplas Principum Aulas strictis Religiosorum cœnobiis permutare, voluntariamque paupertatem opibus anteferre. Hoc porrò qui faciunt magistrum habuere Deum, etenim ex æternę sapientię thesauris non aliundè ea ad homines dona emanant.

BELOVED AND NOBLE SONNE health and Apostolicall Benediction.

TO shew forth noble examples of Christian piety is a thing that hath been euer vsed by the Princes of the family of Lorayne. Certs the resolution of our venerable Brother Charles Bishop of Virdune, to be praysed by the tongues both of men and Angels, hath rauished the eyes of the Catholick Church: yea of the heauenly Court, to looke vpon it. It is mighty greatnesse of minde to chaunge the hereditary pompe of Princes Courtes, with the strict obseruance of Religious conuents, to preferre voluntary Pouerty, before abundance of wealth. They that performe these thinges had God for their maister, for from no other source but the eternall fountaines of wisedome, do such guifts flow vnto men.

The letter vnto the Bishop him selfe I haue thought fitt to set downe, in which euery holy sentence seemeth a vent of heauenly flame, shewing the excellency, perfection, and happinesse of a religious state.

VENERABILI FRATRI CAROLO Episcopo Virdunensi, Gregorius PAPA.

Venerabilis frater salutem.

QVam dilecta tabernacula tua Domine virtutum, quam dulcia Christianis faucibus eloquia Dei nostri? planè desiderabilia super aurum & dulciora super mel & fauum; Neque desunt hac ætate Principes, viri qui id intelligentes patriam, aulas, præ arctis Religiosorum cœnobiis contemnunt, sapientique diuitiarum neglectu, beatiorem Indicis opibus paupertatem existimant: id autem diuinæ benevolentiæ, adeò certum est argumentum, vt nos planè earum animarum statum Regibus inuidendum arbitremur, quas à mortalium curarum contagione secretas in sanctiora domus suæ penetralia miserens Dei bonitas deducit, salutarium præceptorum lacte & cœlestium consolationum manna nutriendas. Agnosco venerabilis Frater in his verbis fœlicitatem tuam. Nos quandàm in tuis litteris cœlestem sancti Spiritus lucem contemplati sumus, gratias autem Deo agimus qui te diuitiarum honorumque contemptore Lotharingiæ domum augeri vult, nouisque sanctarum artium Christianorumque triumphorum exemplis. Triumphat planè de humanis cupiditatibus & diabolicis insidiis Fraternitas

vestra, cum opulentiam atque Episcopatus dignitatem quę mortales tanto studio atque contentione petere solent ab Apostolica auctoritate demisse flagitas, vt tibi per eum relinquere liceat sub vexillo nominis Iesu in sancti Ignatij Castris militaturo. Benedicimus tibi intimo cordis affectu V. F. veram salutis scientiam edocte, & ne quod te impedimentum remoretur Apostolica auctoritate concedimus, quod tibi in solitudinem secedenti diuinitatis voce præceptum esse credis. Quod igitur Reip. Christianæ bono fiat abiectis humanarum curarum opumque impedimentis proficiscere ad eam sacrę militiæ societatem Catholici nominis defensione, & hæreticorum excidiis clarissimam quam quidem quanti nos facimus duo illi Christiani Imperij propugnatores Ignatius & Xauerius sanctorum cognomento nuper à nobis aucti, cunctis terrarum prouinciis sęculorumque ætatibus declarabunt. Scuto diuinę maiestatis circumdatus, & fidei lorica munitus distringe ardentem charitatis gladium, non minores Catholicę religioni in claustris victorias comparaturus quam Lotharingię Principes maiores tui in castris pepererunt. Vt Virdunensem Ecclesiam optimus Episcopus hactenus salutaribus consiliis instruxisti, & moribus lectissimis ornasti, eam deinceps accuratissimis precibus iuua. Nobis vero quibus Deus humani generis tutelam concredidit hæc bonorum omnium auctore virtutes continenter postula, quę declarare possint Pontificatum maximum Christianæ Reip. præsidium atque orbis terrarum patrocinium esse. id enim si fauente Deo

consequemur, nobis certissimam æternæ beatitu-dinis spem datam esse gaudebimus: quâ vt felicis-simè perfruatur fraternitas vestra, à Deo obnixè petimus, teque iterum Apostolica benedictione communimus. Datum Romæ apud sanctum Petrum sub annulo Piscatoris, die 22. April. 1622. Pontificatus nostri anno secundo.

TO OVR VENERABLE BROTHER Charles Bishop of Verdune Gregory Pope.

Venerable Brother health.

HOw desirable are thy tabernacles o Lord of vertues? How sweet is the speech of our God to the tast of Christians. Certes desirable aboue gould and sweet aboue the hony and the hony combe. Neither in this age are Princes wantinge who beinge persuaded of this truth, in reguard of religious Cloisters contemne theyr gentry and Courtes: and taught by heauenly wisedome to despise riches, esteeme pouertie to be more blessed then Indian treasures. And this is so sure a token of diuine beneuolence, and loue, as we deeme their state may be enioyed euen of Kinges, whose soules seuered from the contagion of humane cares, the diuine indulgence guides into the

inmoſt Cloſets of his howſe, there with the milke of wholeſome doctrine, and with the manna of heauenly comfortes to be nourished. Venerable Brother, we acknowledge your felicity as in your lettres we beheld the heauenly light of the holy ſpirit. We giue thankes vnto God, who through your contempt of earthly riches and honours, will haue the howſe of Lorraine adorned with new examples of Chriſtian exploite and triumph. Ouer humane ambition and diabolicall deceite your pietie doth conſpicuouſly triumph, when you ſubmiſſiuely beſeech the Apoſtolicall Sea to grant you licence to abandon wealth and the dignitie of Bishop (thinges vnto which mortalls with ſtronge indeauours and all earneſt contention aſpire) and to become a ſouldier vnder the enſigne of the name of Ieſus, in the army of S. Ignatius.

We from inmoſt affection of ſoule giue you our benediction (venerable Brother taught of God, the true way of ſaluation) and that no impediment may cauſe delay vnto your happy deſire; by our Apoſtolicall authoritie we grant you leaue to performe what in your retiremēt into the wilderneſſe you eſteeme to be the voice of God to your ſelfe commanded. Wherefore which may be for the good of the Chriſtian Common wealth, shakinge oft the clogges of humane care and wealth, paſſe vnto that ſo-

cietie of ſacred warfare, for the defence of the catholike name, and ruine of hereſy moſt renowned, which Societie how much we eſteeme and fauour the two champions of the Chriſtian Empire, Ignatius and Xauerius, by vs honored with the title and regiſtred into the Cannon of Saintes will to all nations of the world and all future ages teſtifie. Armed with the sheild of diuine protection, guarded with the curace of faith, brandish the fiery ſworde of Charitie, beinge to gaine vnto Catholike Religion no leſſe glorious victoryes in the Cloyſter, then the Princes of Lorrayne your Auncestors in the campe obtayned. The Church at Verdune which you with wholeſome counſells haue inſtructed and with ſingular examples of ſanctitie adorned, being a moſt worthy Bishop thereof, now hereafter aſſiſt with the helpe of your moſt recollected prayers. On vs to whom God hath committed the cuſtody of humane kinde, inceſſantly beſeech him to beſtowe ſuch vertues as may shew our Popedome to be the ſupreame ſafeguard of the Chriſtian church and defence of the world. For if by the diuine fauour this we shall obtaine, we will reioyce as hauinge obtayned of God an aſſured pledge and hope of euerlaſtinge beatitude. Vnto which that yow may moſt hapily arriue we earneſtly intreat of God, and once more ſtrengthen you with our Apoſtolicall Benedi-

Benediction. Giuen at Rome at S. Peters sub annulo Piscatoris, the 22. day of Aprill in the yeare of our Lord 1622. in the second yeare of our Popedome.

That the Apostles vowed the state of Religion, and were properly Regulars.

CAPVT VII.

1. WHether the Apostles were, Regulars Mr. D. doubteth, yea hee sheweth more countenãce to the Negatiue part. His reasons of doubt bee two. First it is not certaine they vowed pouerty. *Indeede* (sayth hee) *S. Thomas and some others are of opinion the Apostles vowed pouerty. Others as Sarmientus thinck they vowed not pouerty, because although such a vow perteineth to Religious, they beeing* in statu perfectionis acquirendæ, *in state of perfection to be gotten, yet is appertained not to the Apostles who were Bishops, & so were* in state of perfection already atteined: becausse *they are to teach and perfecte others.* Secondly *Suppose* (sayth hee) *the Apostles had vowed pouerty, yet all three vowes of Pouerty Obedience and Chastity are not sufficient to make a Religious man, vnlesse the Church by her decree or consent admit them, and ordaine that the said vowes made before the Superiour*

c. 9. n. 19. pag. 258.

2. 2. q. 88. a. 4. ad 3. nona Sarm. 1. p. Apol. c. 2.

pag. 267. lin. 3.

shall make a man Religious, as Vasques proueth at large, and yet it is not certaine that the Apostles vowes were euer so admitted.

Vasq 1.2.q. disp. 165.

2. These bee Mr. Doctours arguments, which giuing him at the most, but a slender reason of doubt, wee may wonder why hee should in other places of his Treatise, suppose as certaine the Apostles were not Regulars, as c. 9. n. 13. *The first Conuersion of the world was done by the Apostles, Bishops, and Priests, although afterwards Regulars were admitted, and sent to preach to the Gentiles*; Here Mr. Doctour without doubting supposeth that the first conuersion of the world was not done by Regulars, and consequently that the Apostles were not Regulars. And againe ibid. n. 15. *Regulars in deed haue beene assumpted and elected to these offices and dignityes of Bishops, yea of Popes, onely I contende that by the diuine law and institution, the gouernement of the Church was not giuen them, but to Bishops and Priestes; which names of Bishops and Priests are not names of Regulars as Regulars, for that at the beginning especialy, few Regulars were Priestes.* Here also it is absolutely supposed that the Apostles were not Regulars; otherwise how is it true that at the beginninge few Regulars were Priests? or that Christ at the first did not commit the Gouernement of his Church to Regulars, which hee committed at first to his Apostles? so that not without cause Mr. Do-

pag. 246. lin. 2.

pag. 249. lin. 28.

clour sayth that in this matter hee doth contende (which importeth the opposing of a thinge by strength of will and affection) for in this pointe his affections bee strong and absolute mouing him to denie, whereas his reasons, as hee doth acknowledge, imply but a doubte.

3. I am perswaded that did not affection carry away some of our Secular Cleargy to contende with Regulars for the excellency of state, and similitude in calling with the Apostles, they would neuer vpon so weake surmises, yeeld to deny what is taught by the constant consente of Catholique Doctours: yea to joyne against Regulars with Protestant Ministers in this article. For ministers cannot endure it should bee thought the Apostles vowed pouerty, that is, that that they leaft all by profession and state, whose motiue to contend about this matter a learned expositour of scripture wittily layeth open in these words, *vellent vt opinor boni isti viri Apostoli videri, sed quia similes Apostolis fieri nolunt, volunt sibi Apostolos similes facere.* I weene *these good men would seeme Apostles but becaus they will not in deede be like the Apostles, they will make the Apostles seeme like themselues.* Because they will not be Religious as the Apostles were, they would make the Apostles seeme to haue been Seculars such as they are. Before zeale and contention beganne to take roote, the *Maldon. in c. 8. Matth. v. 14.*

learned guides and Doctours of the English Secular Cleargy, held as a thing without doubt, as deliuered in scripture and taught by the Fathers, that the Apostles vowed pouerty, & were Religious; which I proone by the testimony of three eminent persons, against whose authority there is no exception. The worthy & renowned worke termed the Rhemes Testament, to the setting forth of which the learnedest of our English Cleargy, Doctour Allen being cheife, did concurre, hath these words: *The Apostles vowed pouerty, and professed the Religious state of perfection*; in the table of controuersies in the word vow, which also they deliuer in their annotation vpon the 21. verse of the 19. Chapter of S. Matthew. 4. Doctour Bristow spendeth the 25. motiue of his second tome, wholy in the description of the state of Monckes & Religious men, which whosoeuer shall peruse, will finde as great difference betwixt Mr. Doctours writing and his, as betwixt hott and cold. Hee! there setteth downe eight defences of Religious men against their Aduersaries, whereof the last by him tearmed, *omnium clarissima* is this, that Religious life is so farre from being cõdemned in scriptures, as it is not onely prayſed, *sed eium omnium perfectissima iudicatur*, esteemed the most perfecte of all states: *whence*, saith hee, *those were the first professours thereof*, who

by the consent of all men were most holy vpon the earth, and are most glorious in heauen; and first of all our Lord Iesus Christ, then his most pure and Immaculate Mother, also the most diuine Apostles; yea the Primitiue Christians, in a manner all: All which things are so clearly conteined in holy scripture, as herein they neede no expositour. Thus this Doctour.

5. Doctour Harpsfeild bestoweth his second booke of dialogues vnder the name of Alanus Copus, vpon this subiecte, where so much is spoken to shew the dignity of a Religious state aboue all others, as more cannot be desired. To our purpose hee hath these words. *Wee haue fully prooued that S. Marck the Euangelist was the leader and teacher of monasticall life in Ægipt, which his followers exactly obserued vnder so worthy a Maister, of which life also in the other Apostles, yea & in Christ himselfe wee haue cleare and manifest signes: Wee heare Peeter proclame,* behould wee haue leaft all and followed thee. *Wee read the first Disciples of Christ did sell their lands and brought the price of them vnto the Apostles to be distributed by them vnto the poore, and that amongst them none had any thinge of theyr owne, and the greiuous punishment inflicted vpon Ananias and Sapphira for retaining a part of their money vowed to God. Therefore by the Apostles examples, the professours of monasticall life defend themselues. What doe I say of the Apostles? they haue Christ himselfe for their Cheif-*

Alanus Copus dial 2. per totum.

loco. cit. c. 3.

teine, who as hee was the most cleare myrrour of virginity, so likewise did hee performe the other dutyes of monasticall life.

6. To these three let mee adde one yet liuing. Mr. Colleton I meane, who, that no merit of a faithfull seruant of Christ might be wanting to him, hath also concurred to the helping of Religion by writing. The tenth booke of his *Theater* of Religion, is for the most part imployed about this argument, and I neede not cite particular passages, whole Chapters beeing for our purpose brought by him against heresy. The first chapter being spent to declare the nature & excellency of a religious life: The Title of the second is that *the Apostles and their followers in the Primitiue Church followed this state of perfection.* The title of the fourth is, *that Priests in the primitiue Church euen from the Apostles time were Religious, and obserued Religious order of life.* The title of the 9. *how greatly Religious people fructifie vnto God.* And that *they are the best labourers that are therein.* These things are by him brought and proued so euidently as heresy it selfe cannot but see the truth. Thus write these Aunciēt Doctours & Pillars of our English Cleargy, mooued with zeale of truth against Heresy, which Flaming in their harts consumed the straw of silly suspition, whereat some Moderne Cleargy men seeme to stumble; Against whom I bring two Theologicall

arguments esteemed sufficient to make a Conclusion certaine.

7. The first which I named before, is the consent of Catholique Authors auncient and Moderne, which is such as Mr. Doctour hath not named so much as one of his opinion besides Sarmiento. hee bringeth Vasques as houlding it is not altogether certaine the Apostles vowed prouerty. But hee concealeth Vasques his immediately following resolution. *Tamen probabilior est Sententia S. Thomæ*, yet the opinion of S. Thomas, that they vowed prouerty is more propable. But some may say at least Vasques houldeth it is not certaine, and So Mr. Doctour may with out note hould as he doth. I answere wee must distinguish two questions; the Apostles vowed Pouerty, the other, what kind of pouerty they vowed. In this second Question Catholique Doctours be diuided, some say they vowed pouerty, so as they were incapable to bee owners of any thing in particular, though they had something in Common: this is taught by Nauarr, and S. Thomas, others hould that they were owners of somethings, of which yet by reason of their vow they had onely a restrained and subordinate vse; thus Suarez teacheth, and Sarmiento seemeth to haue held no more. Vasques saith the thing is vncertaine, yet the sentence of S. Thomas,

Vasq. tract. de redis. dub. 2.

is more probable, to wit, that the Apostles vowed so perfecte pouerty, as that they could not be owners of any thing in particular. But in the first question, whether the Apostles vowed some Kind of pouerty sufficient vnto a regular state or no, Vasques was neuer doubtfull, though in the place by Mr. Doctour alledged, being part of a worke which was neuer by him reuewed, or made ready for the printe, but after his death printed out of certaine confused and imperfecte papers, hee speaketh obscurely.

Vasques 1. 2. disp. 165. c. 5.

8. In the workes which Vasques made perfecte, and set forth beeing yet aliue, hee teacheth absolutely and constantly the Apostles made the three vowes of Religion, and proweth the same largly. *Hanc vitam cælestem & spiritualem initium habuisse ab Apostolis per tria vota ab ipsis emissa, atque ab ipsis fuisse stabilitam & propagatam: that this spiritual & heauenly life had beginning in the Blessed Apostles by three vowes by them made, and that by them the same was established and propagated in the world.* This (sai h hee) is taught by (a) S. Thomas (b) Pallad. (c) Waldens. (d) Castro, (e) Catharinus, (f) Tarrian: (g) Sotus. (h) Nauarr: *Amongst the Fathers this is deliuered by Epiphanius hæresi 58. saying expressely, that generosi Apostoli huius certaminis gloriam abstulerunt*, the generous and noble Apostles carried away the prise of this

(a) 2. 2. q. 81. a 4 ad 3.
(b) in 4. d. 38. q 1.
(c) to. 3. 2. q. c. 38.
(d) contra hæreticos verbo. votum.
(e) li. 2. contra Iaietan:
(f) li 5. pro Ep. c. 2.
(g) l. 5. de iustitia. q 5. a. 1.
(h) apol. pro Redit. mon 9.

this combate. *S. Basill de Monastic. constit. c. 19. saith that Monkes* consecrated vnto God, are followers of our Sauiour, for as hee gathered together a Colledge of Apostles amõgst whõ all things were common and he a commõ father, and maister vnto all, the same forme is kept in Monasteries. *S. Chrysost. hom. 27. in Math*: maketh Christ speake to a Monke inuiting him to perfection in this manner. Wilt thou (o monke) bee my disciple? doe what Iames and Iohn did. S. August. *l. 17. de Ciuit. c. 4.* shewing in what manner the Apostles left all, and followed Christ saith. *Hoc votum illi potentissimi vouerant, sed vnde hoc illis nisi ab eo de quo dictum, dans votum vouenti: these most powerfull princes of the Church had made that vow (of Religious perfection) but where had they this but from him, of whom it is said, hee giueth the vow to him that voweth? and it seemeth very Consonant to reason, that the Apostles who were to bee the Forme and Rule of perfection to the whole Church, should themselues first imbrace the state of perfection. Certes that from the Apostles, the state of Religion was propagated about the world, it is manifest by S. Dionysius Areopagita. Eccles. Hierarch. c. 10. Euseb. lib. 2. Hist. c. 16. Chrysost. lib. 3. aduersus vituperatores vitæ monasticæ. Cassian. Collat. 18. c. 5. S. Bernard in apolog. ad Guilielmum, and Pius 4. in a Bull about the precedency of the Canon Regulars.*

9. Thus much Vasquez, which I would relate so largely, because it containeth the

first profe of our assertion, to wit, the consent of Catholique Doctours, and sheweth that in Vasques Mr. Doctour hath no shelter for his doubting. Secondly that the Apostles vowed pouerty and Religion is prooued by scripture. The first text which the Fathers and Doctours insiste vpon, is Matth. 19. *ecce nos reliquimus omnia, & secuti sumus te.* For in these words S. Peter did professe (nor did hee lye) that hee and his fellow Apostles had left all to follow Christ, and to cleaue and adheare to him; so they were by state followers of Christ, not hauinge liberty to leaue him and turne to the world againe. But this could not bee without they had vowed pouerty and a perpetuall cleauing vnto Christ. For (as Mr. Doctour saith p. 324. lin. 16.) *none are in the state of perfection, but such as are by vow obliged to actes of perfection*, which obligation that the Apostles had S. Cyprian teacheth. *Apostoli & sub Apostolis multi, rebus suis & parentibus derelictis, individuis Christo nexibus adhæserunt.* *The Apostles and vnder them many leauing their goods and parentes, cleaued vnto Christ with insoluble bandes*; for what were these *insoluble bandes* but the obligation of vowes? To this S. Leo agreeth. *Huius nobis magnanimæ paupertatis exemplum primi post Deum Apostoli tribuerunt, & multos sibi similes fidei imitatione fecerunt*: *of this magnanimous powerty an example first after Christ, the Apostles giaue vs, and made many like to themselues by imitation of their faith.* And that

S. Th. 2. 2. q 184. a. 4. 5

Sermone de lapsis.

Leo de festo omnium sanctorum.

hee meaneth they did this by vow, is moſt cleare by the words following, *per deuotam Chriſto paupertatem bonis ditabantur æternis. Through pouerty deuoted or vowed vnto Chriſt, they were enriched with eternall welth.*

10. This is Confirmed by the actes of the Apoſtles, wherein the firſt Chriſtians are ſayd to haue liued in common, neyther had any one of them any thing that was his owne. If theſe liued in the ſtate of vowed pouerty, much more the Apoſtles, as noe man can with reaſon denie. But theſe firſt Chriſtians vowed pouerty. This is manifeſt by the punishment layd vpon Ananias and Saphira his wife, for retaining part of their money, for which they ſould their lands. For in ſo doing they *lyed vnto the holy Ghoſt*, that is, broke their promiſe and vow of pouerty as the Fathers expound. Mr. Doctour would not haue it thought this to bee the doctrine of the Fathers, but a new conceite. *Although*, (ſaith hee) *Leſſius and ſome others thincke that the firſt Chriſtians vowed pouerty, and proue it alſo by the example of Ananias and Saphira, who could not haue ſinned ſo greiuouſly, had they not vowed pouerty: others ſay that this proueth not, for that they hauing giuen all to the Apoſtles and the Community, their goods were no more their owne, but the Communityes, and ſo reſerning ſome goods to themſelues, they ſinned and did iniurye to the Community, and ſo are ſaid to haue defrauded of the price,* Act. Apoſtol. c. 5.

c. 9. n. 19. p. 285.

so that out of the facte of the Apostles nothing can be gathered of any certainety. saith Vasques. Thus M. Doctour, to which I reply that this is not Lessius his doctrine, that is. Lessius is not the first nor chiefest author thereof. Neither can I beleiue Mr. Doctours learning did so thinke, though hee was content to put it vpon Lessius, that the Readers might not imagine it had the warrant of greater authority, as one lately vpon the like motiue would needs force the said Lessius to father the doctrine of Æquiuocation. The Auncient Fathers I say, will acknowledge this pious doctrine of Lessius to be theirs, & that Lessius in his vttering thereof was but their scholler. In proofe whereof omittinge others, I produce eight famous Authours to witt, the foure Doctours of the Græcian Church & the foure of the Latine.

(a) *Athan. serm. de passione & cruce cum deo vota fecissent, ex votis subtraxerunt.*

(b) *S. Basil. de institut. Monach. ser 2. licebat non pollicerì atq; vouere quicquid enim bonis habebat per professionem deo consecrauit.*

II. Amongst the Grecians S. (a) Athanasius is first, who saith *Ananias and Sapphira (as wee read in the actes) hauing made vowes vnto God subtracted part of their vowes without being noted of others*, but *Peter the Minister of truth brought them to light saying, thou hast not lyed to men but God.*

S. Basil (b) *Ananias might haue chosen, and not haue promised and vowed his possession vnto God, yet mooued with vaine glorie he did consecrate all the goods hee had, vnto him, afterwards fraudulently reseruing vnto himselfe parte of the*

price, hee prouoked against himselfe gods indignation. S. Nazianzenus (c) who wil not feare to breake his vowes, that readeth the terrible punishment of Ananias and Sapphira, who were strucken suddenly deade, For reseruing a portion of money? S. Chrysostome (d) why dideſt thou this? dideſt thou deſire to haue money: thou mighſt haue kept it for thy selfe from the beginning and not haue promiſed it, but now seeing thou haſt consecrated it, thou haſt committed a great sacriledge.

12. Let vs add the four of the Latine. S. Hierom (e) *Ananias and Sapphira diſtruſtfull and timid diſtributers* of their goods, are worthely condemned, becauſe after their vow they offered their goods as their owne, & not as his to whom they had vowed them, retaining to themselues parte of the goods that were *an others*, to witt *gods*. S. Auguſtine (f) if *God was ſo diſpleaſed* at them that tooke backe againe parte of the money they *had vowed*; how is hee offended when chaſtity is *vowed* and not *afterwards kept*. S. Gregory (g) Ananias *vowed his goods vnto God*, whereof afterwards ouercome by diabolicall perſuaſion *hee ſubtracted part*. S. Ambroſe (h) *Ananias loſt both his money and his life* for ſubſtracting part of the wealth, hee had vowed vnto God, hee was condemned *both of ſacriledge and fraude*. I and the deciſion of the counſel of (i) Aquiſgrane the third, vnder Pepine where

(c) *carmen de virginit.*

(d) *hom. 12. in acta poſtquam conſecraſti munus ſacrilegium commiſiſti.*

(e) *ad Demetriad. epiſt 8. c. 7. poſt votum obſtulerunt quaſi ſua & non illius cui ea vouerant.*

(f) *ſerm. 10. alias 12. de diuerſis. detrahere de pecunia quã vouerûs deo.*

(g) *li. 1. epiſt 33 ad venãtium Ananias de pecunias vouerat.*

(h) *ſer. 24 ex eo quod promiſerat, partem ſubtrahens ſacrilegij dãnatur.*

(i) *A quiſq; ſub Pipino. li. 3. definit eccleſiam vota fidelium ſuſcipere. li. 3. c. 21.*

this truth ſeemeth to bee deliuered as a matter of faith, ſaying *indubitanter crede* &c. *beleeue firmely and without* any doubt, that in the very beginning of the Primitiue Church, the ſaid Church began to admitt of *the vowes of the faithfull*, which they prooue by the example of Ananias and Sapphira, and conclude in theſe wordes. *For if they for ſubtracting* part of their owne *goods after they had entyrely vowed them vnto God*, were chaſtiſed with ſo horrible a death, what is to bee thought of them that preſume to take away from God *things offered by others?*

13. Wee ſee how conſtantly the Fathers hould, that the firſt Chriſtians who liued in common, vowed pouerty. To whom I might ioyne the conſent of later authours, before Leſſius, and of greater credit. I will be content with onely one which may ſeeme in ſtead of many, to witt, the Colledge of the Doctours of Rhemes in their annotations vpon the fifth of the actes which is this, *in that* (ſaith S. Auguſtine) *Ananias withdrew a part of that which hee promiſed, hee was guylty at once both of ſacriledge and fraude, of ſacriledge in that hee robbed God of that which was his promiſe: of fraude in that hee withheld of the whole gifte a peece.* And preſently vpon this doctrine of S. Auguſtine they giue their cenſure of the contrary. *Now let the Heretikes come and ſay it was for*

lying and Hypocrisy onely that this fact was condemned, because they bee looth to haue sacriledge counted any such sinne. Thus the Rhemists supposing as certaine, that no Catholique would denie the facte of Ananias to haue beene sacriledge and breach of his promise to God. That in my poore iudgement Mr. Doctour might better let the Apostles goe to Religion, then keepe them in the world against their will, for which violence his owne freinds do so deepely blame him.

14. His two reasons of doubt proposed in the beginning of this Chapter, bee too weake to moaue any learning deuoid of partiality to doubt. The first is, the vow of pouerty pertaineth to Religious, they beeing in state *of perfection to be gotten*, not to the Apostles who were Bishops, and so were in the state of perfection already attained. I answere, this maketh against Mr. Doctour. The vow of pouerty (hee saith) pertaineth to them that be in state of perfection to be gotten, or in a state binding men to get perfection. But the Apostles when they were talled by our Sauiour, were in the state of perfection to bee gotten, or in a state binding them to get perfection, for they were not then Bishops nor Pastours, but onely Schollers and disciples of Christ in the schoole of perfection, to learne of him particularly the lesson of pouer-

ty, as beeing moſt fit and neceſſary for them. To this purpoſe Gulielmus Biſhop of Paris doth fitly accomodate the ſpeech of Iob 26. *Extendit Aquilonem ſuper vacuum & & appendit terram ſuper nihilum, hee ſtreatcheth the Northen Coſt vpon a vacuity and the earth hee maketh ſtand vpon nothing.* This vacuity and nothing (ſaith hee) is the ſtate of pouerty, the foundation of Chriſtian perfection layd by our Sauiour, ſaying to his Apoſtles. *Bleſſed be the poore of ſpirit, non aliter in eis fundaturus Eccleſiã, hoc eſt, in Apoſtolis, niſi prius eos ad iſtud nihilum deduxiſſet, & in eo ſtabiliſſet atque firmãſſet. Hee would neuer haue founded his Church on them, that is, on the Apoſtles, had hee not firſt brought them vnto this nothing (of pouerty) and made them firme and ſtable therein* by the obligation of vow.

Gulielm. Pariſienſis li. de moribus cap. 9.

15. This Sarmiento ſaw, and therefore did not ſo much denie that the Apoſtles once vowed pouerty before they were Biſhops, as hee affirmed that by their beeinge made Biſhops, their vow ceaſed; as alſo now (ſaith hee) when Religious men become Biſhops, they are releaſed of their vow of pouerty. To whom Nauarr replyeth. *ſunt hęc neganda & perneganda. Theſe are things to be denied and denyed againe, as beeing dangerous Nouelties in theſe dayes.* Alſo what Sarmiento ſaid that Peter beeinge made Biſhop and Pope was looſed of the vow of pouerty hee made, beeing but a diſciple; *eſt falſum*

Nauar apolog. pro reditibus q. 1. moniſio. 2.

&

& periculosum (saith Nauar.) *verè enim dicimus nunc S. D. N. Pium S. Petri successorem, quæ gloria eius est, non esse dominum bonorum vllorum Ecclesiasticorum, nec suarum vestium quidem, obstante iam voto solemni quod pridem emisit*: *for wee say that our* holy Father Pius, now the succeſſour of Peeter, not to be (which is his glorie) owner of any Eccleſiaſticall liuings, no not of the garments he weareth, by reaſon of the ſolemne vow of *pouerty he made in religion*, but he is the ſouueraigne Steward and Protectour of all *Eccleſiaſticall Goods*. And this is that which S. Leo ſayth, *the humility of Chriſt no wealthines may ſcorne, nor to imbrace it may any nobility blush, for neuer can humane happines mount ſo high as that ſtate may bee thought to him diſgracefull*, which *God in the forme of man did not diſdaine*. In the ſame place Nauar reiecteth Mr. Doctours conceite, that pouerty ſtandeth not ſo well with Bishops, who, muſt bee (as S. Paul ſayth) hoſpitall, for ſaith Nauarr, to this end it is enough that Bishops haue the adminiſtration of the goods of the Church though they be not owners of them, and the contrary conceite, doth cõfound the neceſſity of hauing adminiſtration with the neceſſity of hauing propriety againſt all lawes, both canon and ciuill and namely againſt diuerſe lawes hee there citeth.

ibidem mone. to 12.

ibidem mone. to 11. videntes præcipuũ expedit 12 q. 1. & ca quiſ. que Epiſcop.

16. Mr. Doctours ſecond doubt hath far

leſſe ground, it is, that we do not know that the Apoſtles vowes were admitted by the Church, or that their community was approoued as a Religious order. This is ſtraunge, for what is it to be approoued by the Church, but by the ſupreme viſible Paſtour and gouernour of the Church which was Chriſt Ieſus ſo long as hee liued on earth amongſt men? Hee gathered together a cõpagny of diſciples to liue together in common in the obſeruance of three counſells, vnder him the proper Father and maiſter of them all. And can any man thinke this company was not Religious for want of ſufficient Church approbation? doth not the approbation of Chriſt ſuffice? As for other Religions, how they were aunciently approoued by the Church, is a long diſputation and not to our purpoſe: wherein the more probable opinion is, that of Bellarmine: that aunciently there was no neede of further new approbation, then that of Chriſt Ieſu. Hee gaue men liberty and faculty to follow his counſells, and cõſequently to meet together in companies to this end, and to chuſe a Superiour and to make their vow of obedience vnto him. For no doubt hee did inſtitute what ſoeuer was of the ſubſtance of a Religious ſtate. But the vowing obedience to a perſon in power and authority to direcle them in the obſeruance of the vowed counſels, is of the ſubſtance of a Re-

ligious ſtate. Therefore Chriſt inſtituting the ſtate of Religion, did allow this faculty vnto men. But this faculty was giuen with ſubordination and dependance on the Church to be recalled, reſtrained, or ordered by the Paſtours thereof. Soe now, ſince the Church hath forbidden the inuenting of new Religious without the Popes approbation, this faculty is ceaſed. But this queſtion requireth more exacte diſcuſſion. Howſoeuer, it is certaine that Chriſt Ieſus had power and faculty ſupreme to gather to gether a family or Colledge of Diſciples to liue in Religious diſcipline vnder him, and to accept of their vowes: And ſo, to doubt whether the Apoſtles vowes were ſufficiently admitted, or approoued, there is no cauſe.

Whether the Gouernment of the Church, or Preaching vnto Infidels, belong by deuine institution to Secular prieſtes, rather then to Regulars?

CAPVT VIII.

1. THe propoſed queſtion hath no difficulty in it ſelfe, but only in regard of ſundry obſcure aſſertions which Mr. Doctour is pleaſed to vtter, to preferre his ſecular Cleargy before the Regular, euen about preaching vnto Infidels. Theſe comparatiue aſſertions be three, which wee will breifly diſcuſſe, to ſee what true ſence may bee found in them. The firſt is this, *I contend*, (ſayth hee) *that by the deuine law and inſtitution, the gouernmēt of the Church was not giuen to Regulars, but to Bishops and Prieſtes*; this propoſition may haue different ſenſes. Firſt that the deuine law, and inſtitution requiers that the gouernment of the Church be giuen to Bishops, and Prieſtes, though Seculars rather then vnto Regulars that bee not Prieſts. This may ſeeme Mr. Doctours ſence, for hee ſayes *not giuen to Regulars, but to Bishops, and Prieſtes*, which shewes hee

pag. 249. lin. 21.

meaneth Regulars that bee neither Bp. nor Priests. In this sence his saying is true, but little to our purpose. The second sence may bee that the deuine law and institutiō about the gouernmēt of the Church by Bishops, and Priestes was not first exercised, and ordained by the Institutour himselfe in Regular Bishops, and Priests. This sence is false seeing the first Bishops and Priests were the Apostles, who were Regulars, as hath been proued. The third sence that though Christ did giue the gouerment of the Church, at the first to Regulars, yet not with a law, or institution that the Bishops and Priests gouerning the Church should afterwards still bee Regulars. This sence is also true, because Christ gaue not any command that Priests should vow pouerty, or chastity, as the Apostles did, so that without breach of the deuine law they may haue possessions, or wyues.

2. But wee may note, that the deuine institution is of two Kinds, the one is *institutio præcipiens*, a deuine institution commanding and binding to do a thinge; the other is *institutio consulens*, a deuine institution counseiling to do a thing. In the first sence Christ did not institute that Priests should bee Regulars or voue pouerty and chastity. Hence in the Grecian Church Priests are married, and in the Latin they may bee, without breach of the deuine law. And in

Suar. to. 3. de relig. lib. 3. c. 2 n 3. Diuinum ius non præcipiens sed consulens.

this the ſtate of Religious may ſeeme to haue much honour aboue the ſtate of Biſhops and Prieſts, becauſe their ſtate neither eſſentially, nor by the deuine poſitiue law requiers ſpeciall chaſtity aboue that of vulgar Chriſtians, where as the ſtate of Religious not only by deuine poſitiue law, but euen eſſentially includs the profeſſion of Angelicall purity. In the ſecond ſence Biſhops and Prieſts bee Regulars by deuine inſtitutiõ, that is, Chriſt by way of counſell, and exhortation requiers that Biſhops, and Prieſts ſhould liue in chaſtity, and abandon the allurements of temporall wealth, for theſe counſeills giuen vnto all, are peculiarly conuenient for the cleargy, which is the cauſe that in the Apoſtles tyme, and afterwards ſome ages, Prieſts were commonly Regulars, as might bee proued, and is proued by Mr. I. C. in the place I noted in the laſt chapter.

3. More difficill is it to find true ſence in the ſecond comparatiue propoſition Mr. Doctour vſeth, *that Secular Prieſts are by the deuine inſtitution gouernours of the Church* (dedicatory n. 12.) *but Regulars indeed may bee aſſumed to the cleargy, yet their aſſumption is extraordinary.* c. 9. n. 16. what Mr. Doctour meaneth by *extraordinary* in this compariſon, hee declareth not, but in other parts of his treatiſe hee taketh *extraordinary* to bee that, which is not cõforme to the deuine

pag. 152. lin. 10.

institution. So hee sayth c. 14. n. 2. *if the Church that formerly had a Bishop bee for a tyme in persecution gouerned by Priests, or by an Archpriest, it is a thing accidentall, and not ordinary, nor according to Christs institution, who will haue his Church bee gouerned by diuerse particular Bishops.* In the same manner. c. 5. n. 7. hee sayth that the *vniuersall authority of the Apostles was extraordinary, because it was giuen immediatly by Christ, when by deuine institution Peeter being the cheefe Pastour it should haue been giuen by him.* So that *Extraordinary* is that which is not conforme to deuine institution, but done by dispensation therin. According to this acception of the word, *Extraordinary* Mr. Doctours *Assertion, the assumption of Regulars to the cleargy extraordinary*, hath this sence: that the assūption of Regulars to the cleargy *is not according to the deuine institution, by which* not Regulars, but Seculars are to bee Bishops, and Priests, and so gouernours of the Church. I doubt whether Mr. Doctour will defend his assertion in this sence, because it makes Regulars irregular, and not capable of order by the deuine law, where as by the common practise of the church they are assumed to the cleargy. For either hee must say this is done against the deuine institution, by continuall contempt, and neglect therof (which were very hard to affirme) or els say that the Church doth

dispence in this deuine ordination, which
pag. 349. lin. 19. yet hee cannot say, without crossing himselfe. For c. 13. n. 2. hee sayth *that the Pope cannot abrogate, nor alter, nor dispence in the things by Christ established, or instituted, for this were to dispence in the deuine law, which hee cannot do.* If then Christ hath instituted, ordained, established that the gouernours of the Church, to witt Priests, bee secular, and not regulars, how can regulars bee assumed to the cleargy extraordinary, or by dispensation?

4. That other part of the comparison, secular priests are by deuine institution gouernours of the Church, much rubbish must bee taken a way that we find a little probable truth buried vnder it. First the word secular priests is to loosse, and large comprehending all priests of that order, not only such as are in dignity of Curats, but also those who are tearmed *simplices Sacerdotes*, that haue not *charge of Soules*. For Mr. Doctour speaketh particularly of the reuerend priests of the English cleargy, who bee not curats, nor haue parishes but only bee delegated by priuilege as regulars are. How can it bee true of these, that they bee by *the deuine institution gouernours of the Church*, who by the deuine institution are gouernours of nothing. Wherefore wee must restraine the word *Secular priests* to the number of only parish

parish priests, where by all our English bee cast out of the number of *gouernours*. This done, yet much difficulty will there bee to make a *curate* to bee by deuine institution gouernour of the Church, for the word *Church* is very ample, and comprehends the whole Catholique world. *Gouernour* also doth imply all manner of power, necessary for the gouernment of the thing committed to his charge; so that following the amplitud of Mr. Doctours phrase, wee must make them all, and euery one to haue plenitude of power ouer the Catholique Church; which were too too much. Wherefore first wee must bring the Church in this place to bee content to stand within a parish. Secondly wee must intreate, *Gouernour*, of the Church for this tyme to resigne all power of externall iurisdiction, for parish Priests haue no power in that kind, so much as by the common law of the Church, much lesse by deuine institution; whence they are not comprised vnder the name of prelats *parochi non habent iurisdictionem ordinariam externam, & ideo non comprehenduntur nomine prælatorum*, for they haue only an inferiour care of soules in the inward court only without power to make lawes, or to lay the censure of excommunication on any. That Mr. Doctours mighty proposition, *Secular priests by the deuine institution bee gouernours of*

Suar. de relig. to. 3. l. 1. c. 17. n. 23. Syl. v. prelatus S. Tho. 2.2 q. 184. ar. 8. ad 5. *Curati, & archidiaconi curam animarum secundario habent & ibidē in corpore non eis competit iura principalia, sed quædam particularia circa curam animarum ipsis commissum.*

of the Church hath only this little since of truth. Some priests, to witt, a curate hath vnder Bishops a secondary kind of care in the Church ouer a parish. If one should say that by the law of England a constable is a gouernour of the realme, this saying were as true as Mr. Doctours, yea more conforme to truth, because constables haue by the law a kind of inferiour power of iurisdiction in the external court, whereas secular priests by deuine institution haue none.

Hen in summal. 3. de penit. c. 58. cõmunis & recepta sententia est parochorum officium esse ab Ecclesia institutum &c; ita parochus sine licentia Papæ potest velichs ouibus transire ad religionẽ, & in diœcesi Hispalensi & cordub. gubernat Episcopus absque parochis per rectore, temporales quod si idem fieret in toto orbe nõ esset contra institutionem Christi.

5. Finally, when to be gouernour of the church, is brought to import no more, but some kind of secondary care without external iurisdiction ouer the soules of a parish, yet Mr. Doctour will haue much a do to shew so much as this little to bee a curates due by deuine institution. True it is Gerson and Maior hould Curats to haue their power immediatly of Christ, but the common, and receaued tenẽt of deuins is against them. Yea also the very ordinary practise of Bishops in some countryes as Henriques noteth. Mr. Doctour promised in his dedicatory wee should see in this treatise this proposition proued. I haue perused euery line thereof and cannot meete with any proofe, that parish priests are by deuine institution in the church, much lesse that a curate is gouernour of the church. As for other secular priests, as vicars, Archideacõs, Rurall, Deanes, they cannot bee by the de-

uine institution gouernours of the Church, it beeing certaine that these offices are not by the deuine institution in the church.

6. Mr. Doctours third comparison, wherein hee preferrs seculars, is: that *Bishops and priests* (hee meaneth secular) *haue authority and right by the diuine ordonance to preach to Gentills, and propagate the faith, yet with dependance of the cheefe Pastour, but regulars though afterwards they were admitted and sent to preach to the Gentills, yet that doth not appertaine to them iure ordinario, by ordinary law, but by priuiledge, and extraordinarily.* In this comparison the second part is willingly acknowledged by Regulars, that by deuine ordinance they haue no authority, and right to go preach to Gētills, but haue their missiōs, and commissions from the supreame Pastour. As for secular Bishops, and priests, that they haue power and authority by the deuine ordenance to go to preach out of their dioceses, and parishes, I neuer remember to haue read it, but only in Mr. Antonius de Dominis that Apostata Bp. Hee is perēptorie in this poynte that euery Bp. or priest hath vniuersall authority, and may go preach vnto Infidells, reprehēding Baronius with much bitternes for his makning the Apostolicall charge of preaching vnto Gentills, and of sending preachers vnto them proper of the Roman Bp. In conformity of this, Boronius noteth that S. Adelbertus Bishop of Prage would not go

lib. 2. de repa Eccles. c. 7. & 8.

to preach to the Hungarians and Prussians without delegation and power of priuiledge from Rome. *Sciens Apostolatus munus non spõte suâ à quopiam, Sed Dei nutu ab eo qui primariam in Ecclesia Christi authoritatem retinet à Deo concessam, suscipiendum. Knowing that the office of Apostle, or of preaching vnto infidells is not to bee vndertaken by selfe choyce, but by the will of God, from him who hath supreame authority of the Church.* See him likwise 12. anno 1124.

Baron. anno Domini 989

7. The reason of this truth is giuen by the deuines, namely, Gabriel and Scotus and Vasq: *quia is solum verè & rectè admittere potest in corpus Ecclesiæ qui corpori ipsi tanquam caput præest.* By *right and according to law, hee only can admitt into the body of the church, who is Superiour of that whole body as head.* So that to baptise, though it bee not an act of iurisdiction, yet it is an act of one hauing iurisdiction ouer the rest of Christians, vnto which number by baptisme one is admitted. Euen as none by right and office can admitt into the body of a common wealth, but hee only that hath supreame iurisdiction ouer that whole body. Others if they haue such power it is by delegation from him. Hence Bishops beeing heads of particular churches can admitt, and committ vnto others, power to admitt by Baptisme into that particular church, and consequently into the vniuersall, where, of

Vasq. tom. 2. in. 3. p. disp. 147. n. 21.

the particular is allready admitted as member. But hee that doth plant a new Christianity, doth not admitt the Baptised into any particular church, but directly into the vniuersall. Therefore if hee doe this by the right, and authority of his office giuen him by the deuine law, hee must bee by diuine law and institution head, and gouernour of the vniuersall church. If M. Doctour will not grant this (as sure hee will not) hee must grant that noe man hath by office and by diuine ordenance, authority to conuert and baptise infidells but only the supreame pastoure. The Bishop out of his Diocesse, the priest out of his parish cannot preach to Infidells, nor baptise except in case of necessity, in which case the supreame pastour giueth them licence by an interpretatiue consent.

8. Moreouer, if a secular priest haue by deuine ordinance right and authority to preach, conuert, and Baptise, then also by deuines ordinance hee hath right and authority to rule and gouerne them after they bee conuerted by giuinge them Bishops, and pastours. This is proued, becaus Christ would neuer giue right and authority to begett children, without also giuing power to nurse them, and bring them vp. Hence in the 28. of S. Mathew, where hee giueth power to conuert and baptise nations, hee giueth togeather power to rule and gouer-

ne them being now christned. *Going teach all nations, baptising them in the name of the Father, and the sunne, and of the H. Ghost; teaching them to keepe all things that I haue commanded you.* Vpon which words S. Hierome maketh this obseruation. *Ordo præcipuus iussit Apostolis vt primum docerent omnes Gentes, deinde fidei intingerent sacramento, & post fidem, & baptisma quæ essent obseruanda præciperent. The order heere is notable. First that they teach all nations, then that they Baptise them, and after faith, and Baptisme, that they command what they are to doe.* So that togeather with power to baptise and conuert, hee giueth power and authority to command, rule, and gouerne. Hence I thus argue. They who by these words receaue power to teach and to baptise Gentills, receaue power to command and gouerne them after baptisme, as is manifest. But as M^r. Doctour sayth these words were spoken to priests, and Bishops, and they by vertue of this speach receaue power to teach, and conuert nations, because they bee the successours of the Apostles, and disciples to whom this speach was directed. Therefore a Bishop and a priest by these words haue by diuine ordinance authority, and right to gouerne all christian nations, and Churches, whereof one part is to prouide them pastours. Hence the foresayde Mr. Antonius doth consequently grant that euery

Bishop can erect new christianities, and Bishopricks, and giue them Bishops by the right and authority they haue by the deuine ordinance.

9. I know not whether Mr. Doctour will proceede so farre, yet hee hath certaine words that may seeme somewhat to insinuate such a conceipt. For c.9.n.4. or pag. 245. li.6. hee sayth, *by the diuine institution Bishops and priests are to gouerne the Hierarchie of the church, to preach, to minister Sacraments, and therefore at first Bishops, and priests only preached the Gospell, conuerted countries, and amongst the conuerted placed Bishops, and Priests to gouerne them, and administer Sacraments.* By these words it may bee concluded, that a Bishop, or a priest hath authority and right by the deuine ordinance to preach, and baptise infidells, and afterward to gouerne them by supreame power, giuing them Bishops, and pastours. For now a Dayes a Bishop and a priest hath by succession that power, and authority of deuine ordinance, which the Bishops and priests had at the first, as Mr. Doctour affirmeth: But as hee sayth, Bishops and priests at first did by Christs institution and by their authority of deuine ordinãce preach to Infidells, conuert them, gouerne them being conuerted, and amongst them place Bishops and pastours. Therefore now a Dayes a secular Bishop or priest by his ordinary authority

of diuine right may goe to preach to Infidells, conuert them, gouerne them being cõuerted, and amongst them place Bishops, and pastours. If this bee true, then our secular priests in England may amongst Catholiques conuerted exercise this their power of deuine ordinance in gouerning them, and in placing Bishops, and pastours as they shall thinke fit. If any say that secular priests may gouerne, and place Bishops amongst Catholiques conuerted by themselues. But the Catholiques of England haue not been conuerted, and made by them only, but a greate part by the plantation of regulars. I answere this will not hinder Mr. Doctours conceipt, because hee will haue regulars in England to bee but helpes of secular priests, and their instruments, and consequently the conuersion of Catholiques done by regulars is to bee attributed vnto the body of secular priests, as vnto the principall agents. So that by Mr. Doctours Theologie the Catholiques of England are the creatures of the secular priests, conuerted principally by them. And therfore if secular priests haue power of diuine right to gouerne the Country by them conuerted, and place Bishops amongst them, then may by themselues only and by their authority of diuine ordinance make as many Bishops, and pastours for England as they shall thinke expedient. If Mr. Doctour be thus persuaded,

ſuaded, and did intend this in ſaying that prieſts haue right, and authority by deuine ordinance to conuert Infidells, to gouerne them after their conuerſion, and that the firſt Bishops and prieſts amongſt the conuerted place Bishops and paſtours. I referre this conceipt to the ſupreame cenſure, aſſuring him without better proofe then hee hath brought, no learned man will beleeue this his nouell opinion, that ſeculars haue ſoe greate power of gouernment by deuine ordinance, in countries by them conuerted, or more then regulars haue, ouer countries they haue made chriſtian, or catholique.

10. About the proofes hee hath brought I note two things, by which their weaknes and the falshood of his doctrine is diſcouered: the firſt is in alledging ſcriptures, hee doth cunningly helpe his cauſe by adding ſomthing which is not in the text. Chriſt (ſayth hee, pag. 243. c. 9. n. 12.) *to the Apoſtles, Diſciples, and their ſucceſſours ſaid. Goeing therefore teach yee all nations*, and againe the ſame hee inculcateth by S. Marke. *Goeing, into the whole world preach the Goſpell to all creatures, that is to men.* Heere Mr. Doctour ſaith Chriſt ſpake theſe words, to the Apoſtles, ād Diſciples, whereas the Ghoſpel hath no more, but that they were ſpoken to the Apoſtles. In the firſt place of S. Mathew *Math. 28.* the text is this. *And the eleuen Diſciples went into Galilee vnto the mountaine which Ieſus had*

appoynted, and seeing him, they adored him, but some doubted, and hee sayd to them all. Power, is giuen mee in heauen and in earth, goeing therefore teach yee all nations. S. Marke sayth. *Nouissimè recumbentibus illis vndecim apparuit, Last of all hee appeared to these eleuen sitting at table, and sayd vnto them, goeing into the whole world preach the Ghospell to euery creature.* Where you see the Euangelists make mention only of the Apostles that Christ spoke to them, sending them to preach to the world, and gouerne the world conuerted. why then doth Mr. Doctour add *Disciples*? The reason is because hee sayth that Bishops succeeded the Apostles, the secular Priests succeeded 72. Disciples. Hence if the words giuing power to preach to nations, and gouerne the church had been spoken to the Apostles only, that deuine ordinance would haue come by succession to Bishops only, and not to secular Priests. wherefore that secular priests might bee partakers with Bishops in the power of diuine ordinance to conuert nations, and gouerne them being conuerted, hee addeth to the text *Disciples*, ioyning them in this commission with the Apostles; which certainly is not true; for howsoeuer some other Disciples besides the Apostles not only men, but also woemen might bee present, (which yet is more then is in those places expresly affirmed) yet without question

c. 5. n. 8. pag. 124.

the words, *goeing therefore teach yee all nations*, were spoken only to the Apostles. Neither can any by vertue of this ordinance doe it but they, and such as haue commission from them.

11. The second thing I note, is, that Mr. Doctour doth contradict himselfe, in saying that this deuine ordinance of authority to preach to all nations and gouerne them being cõuerted giuen to the Apostles, is deriued vnto their successours, to witt, vnto Bishops; for elswere c.5.n.7. hee wryteth, *The authority of the Apostles in respect of extent, and largnes was extraordinary, which should haue been limited to particular places, as the iurisdiction of Bishops is.* And againe in the same place. *Because the vniuersall authority as the Apostles was extraordinary, and delegate, therefore Bishops who are their successours doe not succeed them in that ample iurisdiction.* Thus hee, which is contrary to what heere hee sayth, that Christ sayd to his Apostles, and their successours who are Bishops, *goeing therefore teach yee all nations.* For if Christ spake these words, not only to the Apostles but to their successours, then Bishops succeede the Apostles in the authority giuen by these words, which is authority ouer all nations to conuert them, and gouerne them being conuerted. If the iurisdiction of Bishops bee limited by deuine ordinance to particular places, how can they haue authority of

deuine ordinance to go to the Gentills to conuert them? If as in an other place hee sayth, *Bishops can exercise no iurisdiction except the pope apply subiects to him, and assigne him his dioceſſe, on whome hee may exercise this his iurisdiction* how is it true that the deuine ordinance doth assigne him subiects, to witt, all infidells to conuert them and gouerne them being conuerted?

c. 6. n. 14. pag. 180.

12. This I am sure Catholiques in their disputing with heretiques suppose as a principle of faith most certaine, that the Apostles as they were Bishops with authority to preach to the whole world, and gouerne all nations conuerted, had noe successours. Thus Bellarmin wryteth. *Apostoli summi erant, non vno in loco, sed toto orbe terrarum; poterant enim vbique praedicare, baptizare, ordinare, leges ferre &c. Sed hoc in solo Petro fuit ordinarium munus, in cæteris extraordinarium, & quasi delegatum, & ideo soli Petro videmus, non vlli alteri Apostolo quo ad hanc in toto orbe potestatem.* The Apostles were primes, not only in one place or Dioceſſe, but in the whole world, for they could euery where preach, baptise, giue orders, make lawes &c. But this office was ordinary in Peeter only, in the rest it was extraordinary, and as it where of delegation; and therefore in respect of power ouer the whole world, wee see Peeter only hath a succeſſour, not any other Apostle. Thus Bellarmin deliuering the

lib. 2. de conſir c. 11 8. Reſpondeo.

doctrine of the Catholique faith. How then can Mr, Doctours saying be suffered that Bishops, yea Priests bee successours vnto the Apostles in this vniuersall power, and commission, goe teach, baptize, commaund all nations?

That Mr. Doctours vrging the Catholiques of England to receaue my Lord of Chalcedon as their Bishop and spiritual Prince, is very importune and vnreasonable.

CAPVT IX.

MR. Doctours whole discourse and treatise aymeth at this marke, that our Catholiques of England admit my Lord of Chalcedon, as their Bishop, that is, to gouerne them as his owne flocke, and as their Lord and Prince. For as he saith, p. 342. c. 12. n. 3. *A Bishop though he be subordinate to the Pope, yet is he in his Kind a spiritual Prince, and not the Popes delegate*: Hence he is ful of eloquent exhortations vrging Catholiques importunely in this point; in his dedicatory n. 15. thus he writeth; *The Bishop is your spiritual Prince*, yea Princeps Pastorum, Prince of Pastours, *as S. Ignatius sti-*

Ignat. epist. ad Smyrnen. Epiphan 57.

leth him, *honour and respect him; he is your spiritual father, yea as S. Epiphanius calleth him*, he is Patrum generator, the father of fathers, *because the Priest by Baptisme as by a spiritual generation begetteth Children, so the Bishop by the Sacrament of Order, which he only can minister, begetteth and ordaineth Priests, who are the spiri-*

Act. 20. 28. Heb. 13. 7.

tual fathers of the people. Loue him as children should do their father; He is your Pastour, you his flocke, wherin the holy Ghost hath placed him to rule; *He is your Prelate who hath such a charge of your soules, that if any of you miscarry through his default, he must answere soule for soule, not one for one, but one for euery one*, obserue him and be ye subiect vnto him; *for as S. Barnard saith, it was neuer heard that an Angel should say I wil not be subiect to the Archangel, nor that the Archangel should say, I wil not obey the thrones*: Then (as he sayth) that voyce cannot be from heauen nor of God, I wil not be subiect to the Bishop.

I wil in this chapter shew three thinges. first that this suggestion of Mr. Doctour is not secure; secondly that the ground therof is an errour, to witt, that obedience is due to Bishops in respect of their order: thirdly that Mr. Doctours vrginge Catholiques in this pointe doth not so sute with Charity.

Mr. Doctours suggestion implyeth danger of sinne. §. I.

2. TO shew this, we must suppose three thinges, first that Catholiques being the sheepe of Christ as they are, readily to obey their lawfull Pastours that are giuen them by Order, so they are bound to refuse such as come of themselues not being sent for that charge and office; our Sauiour in the 10. of S. Iohn doth distinguish a lawful Pastour from an vsurper, that the one *doth enter by the doore into the fold, the other stealeth in by some other* way, *Qui non intrat per ostium in ouile ouium, sed ascendit aliunde, fur est & latro, qui intrat per ostium pastor est ouium*; They enter in at the doore *qui non sumunt sibi honorem, sed vocantur à Deo tanquam Aaron*, as saith S. Paul, they vsurpe not the office nor take the dignity vpon them, *but are called of God as* was *Aaron.* They steale in through a by way, *qui missi non sunt* (saith S. Augustine) *sed sponte veniunt*, who not being sent come of themselues pretendingto be Pastours: hence our Sauiour shewinge the duty of good Catholiques faith, that his sheepe receaue the Pastour. *Illum sequuntur, & vocem eius audiunt, they follow his direction and heare his voyce.* But the Vsurper they do not admitt nor obey him, but fly from him, *alie-*

l. 16. contr. faust. c. 12.

num non sequuntur, sed fugiunt ab eo. Finally he giueth this vniuersal instruction, *Omnes quotquot venerunt fures sunt, sed non audierunt eos oues*; All *that haue come* (to witt, of them selues, pretending to be Pastours and Bishops not being sent by lawful authority) *are theeues, but the sheepe heare them not*; When you see our Sauiour amongst the markes, of his sheepe, that is of his elect, numbreth the not admitting and flying from such, as intrude themselues into the office of Pastours, as S. (a) Augustine, S. (b) Hierom, S. (c) Bede and other fathers expound; In the Apocalipse in like manner our Lord doth highly commend the Angel of Ephesus, that is not only the Bishop but also the people of that Church as Pererius noteth, that they would not admitt of them that said they were Apostles, and consequently their Pastours and Bishops, but examined them resisting their pretence til they were disclosed. *Tentasti eos, qui dicunt se Apostolos esse, & non sunt, & inueneisti eos mendaces.*

(a) *August. l. 2. cont. aduers. legis c. 4.*
(b) *Hierom. l. 2. aduers. Pelag. c. 23.*
(c) *Beda in Ioannem. Apoc. c. 2. v. 4.*

Cor. 11. 3. Contrarywise the Corinthians when some came to them *transfigurantes se in Apostolos Christi*, transforming themselues into Apostles of Christ pretending they were their Pastours, and consequently that the Cotynthians were bound to maintaine them, and giue them allowance in recompence of their charge and office reprehending

hending with much bitternes S. Paul, that he contrary to the practise of others, did *gratis euangelizare*, preach the Ghospel freely, without exacting or admittinge of any stipend as the requital of his labours. The Corynthians, I say, did willingly without more a doe or further examination admitte of them as their Pastours, giuing them large maintenãce, enduring their arrogant commaunding and seuere exacting vpon them, with great humility and patience. But was this their humility commendable, did they by this patient suffring win the deuine fauour? Certs S. Paul reprehends them sharply in this respect, saying, *Libenter sufferti insipientes cum sitis ipsi sapientes: sustinetis enim si quis in seruitutem vos redigit, si quis deuorat, si quis accipit, si quis extollitur, si quis in faciem vos cædit.* You willingly endure the vnwise, though you your selues be wise, for you suffer if a man bring you into bondage, if a man deuoure you, if a man take of you, if a man extoll him selfe, if a man smite you on the face, that is, doe you open wrong, vsurping iurisdiction ouer you without any colour or title.

4. The thinge standing thus, Mr. Doctour can haue no iust cause to be greeued at our English Catholiques, though they do not presently yeeld to his suggestion, and eloquent vrging of them to receaue my Lord of Chalcedon, not as a Delegate from the

Pope, but as the Pastour whose flocke they are, placed in that office not by delegation from man, but by deuine ordinance, and by the holy Ghost. Will Mr. Doctour exact or expect to be in this point credited without any proofe vpon his bare auerring of a thing so strange neuer before heard of, that my Lord of Chalcedon is to gouerne the Catholiques of England, not as the Popes delegate, but as head Pastour, as Prince, as their owne Bishop? If Catholiques should yeeld vnto this motion, how could they be excused from being worthy of the reprehension the Corynthians had of S. Paul; to wit, of hasty and indiscret putting themselues into subiection, of giuing away their temporal goods for which they may expect no reward of God, and as exercising humility, obedience, patience, vnto which no crowne of righteousnes is prepared? yea they may by blind acceptance, expose themselues vnto manifest danger of falling into greeuous sinne and diuision from the successour of Peeter, by accepting of Pastours and gouernours against his order.

5. For secondly we must suppose as certaine, that my Lord of Chalcedon by his Breue and commission from his Holinesse, is a delegate in respect of England, and consequently not Bishop being as Mr. Doctour saith, p. 342. not the Popes delegate,

but a ſpiritual Prince. Hence Mr. Doctour in his exhortations to receaue his Lordship as Bishop, producing al reaſons he could deuiſe, yet doth he neuer ſo much as once vrge Catholiques vpon this pointe, that the ſea Apoſtolique hath ſo ordained: wherof no doubt the cauſe is, that he knoweth very wel his Lordship by his Breue not to be Bishop in iuriſdiction and office ouer English Catholiques; otherwiſe why should he ſo perpetually pretermitte and neglect this reaſon of the Popes inſtitution, in truth the only reaſon which alone might ſuffice, though other were wanting, without which to make Bishops is to run into danger of ſchiſme. It is true that Mr. Doctour as I haue noted, doth much inſinuat that Secular Prieſts in countryes by them cõuerted may place Bishops, as hauing authority ſo to doe immediatly of God. For he ſaith that they *are by the deuine inſtitution, Gouernours of the Church*, of which gouernment, one part is to place Paſtours and Bishops where there are wantinge. He doth defend that by deuine Ordinance they haue authority and right to conuert countryes, and conſequently to gouerne countryes conuerted, prouiding them ſuch Paſtours as the deuine law requires they should haue. Finally his ſaying that Bishops and Prieſts at firſt preached the Ghoſpel, conuerted countryes, and *dedicatory.* n. 123. c. 9. n. 13. pag. 245. p. 249. l. 8.

amongst the conuerted, placed Bishops to gouerne them, doth more then insinuate that he thinkes Secular Priests in countryes by them conuerted may place Bishops to gouerne. To this doctrine his practise is suitable, in that he vrgeth Catholiques to admitte my Lord of Chalcedon as their Bishop and head Pastour. For either they are to receaue him cominge to be Bishop of himselfe, which were a thing no wayes insticeable, or els as being sent and ordained by Secular Priests, who are by the deuine institution gouernours of the Church, for he doth neuer so much as once affirme his holines appointed him to be head Pastour, and not delegate.

6. If this be Mr. Doctours opinion, although I will not preuent the holy sea by my censure therof, yet to preuent the deception of others, I wil affirme that it is most certaine Catholique doctrine, that no person vpon earth, besides the Pope, hath by deuine Ordinance the office to plant new Christianityes, erect new Bishoprickes, and place Bishops in them. This is taught expresly by Bellarmine, and proued by these formal wordes. *The erecting of new Bishoprikes and Bishops cannot pertaine to any, whose power is contained within compasse, such as the power of particular Bishops is; but only to him, who is gouernour of the whole Church, and to whom properly the charge*

l.4.de Eccles c.3.

of propagating the Church doth belong, such as all the Apostles were. Peeter indeed by office, the rest by delegation, and whosoeuer doth otherwise enter, he is not of the Apostolical Church, seing he cannot deduce his origen from the Apostles. Notwithstanding *we doe not deny also Patriarches and Metropolitans may somtymes erect new Bishoprickes, as S. Athanasius did in the East, and S. Boniface in Germanie, so they haue faculty from the sea Apostolique so to doe.* Thus Bellarmine, which doctrine no doubt is Catholique, now if it be Catholique doctrine, that the charge of propagating the Church and religion doth by deuine Ordinance and by office belong only to Peter and his successour, how dangerous a thinge it is to follow Mr. Doctour, affirming (a) that Secular Bishops and Priests by deuine ordinance, haue authority and right to preach to Gentiles and to propagate the faith? and that not only Bishops but also priests did at first erect Bishoprickes and place Bishops?

(a) c. 9. n. 14. pag. 249.

7. To shew further the danger of sinne implyed in Mr. Doctours motiues, thirdly we must know that not only Bishops are to be appointed and confirmed by the holy sea, but also that a church is not to admitte nor obey any man as Bishop, without he shew in writinge the Popes letters of his ordination for such a Church. This is ordained by the Church in one of her Canonical institutions. *Let not Bishops promoted by the holy sea*

l. 1. Extrauag. commun cap. iniunct. de elect. c. 1. Nulli eos absque dictarum literarum ostensione recipiat aut eis pareant vel intendat

presume to goe to the Churches committed to their charge without the letters of the said sea, containing their graunt of their promotion, consecration, confirmation, and benediction, and let none without the shewing of such letters either receaue, or obey or regard them. This constitution wil haue no man of what grauity or authority soeuer to be credited vpon his word, and on the testimony of his friends without letters patents that he is Bishop. The reason of this strictnes is deliuered in that constitution to be, *propter grauia scandala & pericula quæ parere posset eorum communicatio indiscussa*, for feare of greeuous scandals and dangers that the admitting of them without discussion may breede. For on the one syde, if a man without being by the Pope ordained, should intrude himselfe into the office of Bishop, al the acts of Iurisdiction by him exercised should be voyde and of no force, Priests authorized by him, should haue no power to absolue, absolutions giuen by them, should be of no effect, Confessions made to them were to be repeated vnder paine of damnation, in a word, a world of confusion would therupon arise, to the losse of innumerable soules. On the other syde most insatiable is the cupidity of humane hart to be Bishop, and prone to entertaine the suggestion of any sargery and fraude that giue them furtherance therin. Not without cause doth S. Bernard teatme Ambition, *subtile malum,*

serm. 10. in qui habitat.

secretum virus, pestis occulta, doli artifex, mater Hypocrisis. A close mischeefe, a lurking poyson, a conceiled infection, the mistresse of fraud, the mother of Hypocrisy, against which no learning or sanctitie is sufficient armour of proofe, for it creepeth insensibly into the brests of men, that otherwise are of pure and irreprehensible life, as S. Ambrose saith, *Hoc perniciosior Ambitio quod blanda quadam est conciliatricula dignitatum, vt sæpe quos vitia nulla deflectunt, quos nulla potuit mouere luxuria, nulla auaritia subruere, faciat Ambitio criminosos.* l. 4. in l. c. 4. *Ambition is the more pernicious in that it is a sweet winner of mans hart to seeke dignities, that oftentymes whom no vice could diuert, whom no pleasure could moue, whom no couetousnes could ouercome, those Ambition maketh criminous.* Wherfore seing good life by the secret enchauntments of Ambition to be Bishop, is so easily drawne into the crimes of fraud, great reason had the Church to ordaine that in a matter wheron so much doth depend, no seeming grauity or sanctity of men be credited on their word.

8. These thinges being proued, I need not add any word more to shew how bould an vndertaking Mr. Doctours may seeme, about my Lord of Chalcedon of a delegate, to make him Bishop, and spiritual Prince, and how dangerous a thinge it were for Catholiques to yeeld to his sug-

geſtion, to ioyne with him therin. Should one vndergoe to make the Depury of Ireland Prince and King therof, though with ſubordination to his Maieſty, were not this a deſperate venture? could he be excuſed from the crime of leze Maieſty, ſpecially should he exhort the ſubiects of Ireland to receaue him, and lay on them the reproch of diſloyal to their Prince, should they refuſe?

Mr. Doctours errour that obedience is due to a Bishop in reſpect of his power of order, deſcouered and refuted. §. 2.

IT is not ſo eaſy for thoſe of the vulgar ſort to conceaue the difference of the power of conſecration, from the power of Iuriſdiction in a Bishop, whom they find to be Bishop by order, they preſently conceaue he is Bishop by office. Of this their weaknes Mr. Doctour is content to make his aduantage, and becauſe my Lord of Chalcedon is Bishop by order and name, becauſe alſo he is *theirs*, as being their countryman, being applyed to helpe them, and hauing the faculty to giue them Confirmation, hence tacitly arguing *à diuiſis ad coniuncta*, he ſuppoſeth as cleere that he is *their Bishop*, which ſuppoſed, he doth further conclude, that whatſoeuer of reuerence and obedience is due from a Church to

to their Bishop, the Catholiques of England owe the same to his Lordship, to this purpose accommodating the sayings of fathers, requiring ful subiection of Christians to their Priests and Bishop, and their reprehensions of people disobedient. His dedicatory is ful of this, but most of al his seuenth Chapter, the drift and cõclusion whereof, is contained in these the last wordes therof. *Let vs then obey our Bishop as our lawful Superiour, reuerence him as Lord and Spirituall Prince, loue him as our father.* But how doth Mr. Doctour proue he is our Superiour, whom we must obey, and our Lord and spiritual Prince, to whom we must be subiect? Because he is in degree of order coequal to the Pope, in this respect we are his subiects and must obey him. Because I thinke the learned Reader wil not beleeue Mr. Doctour would vtter a paradoxe so strange, I wil set downe his wordes, wherin he doth not only so affirme, but vndertakes solemnly the proofe therof. Thus he beginneth that Chapter, *Out of that which hath bene said in the precedent Chapters, it followeth euidently, that the Bishop in power and dignity of Order, taketh the highest Roome and dignity in the Church of God. For though the Archbishop and Primate be aboue him in power of iurisdiction and Ecclesiastical dignity, yet in the order and power of Bishop, he is as high as any of them euen as the Pope himselfe,* pag. 188.

True it is the Pope is head of the Church, and Pastor Pastorum, *the Pastour of Bishops themselues, yet this superiority is in Iurisdiction, by which he can prescribe lawes to the whole Church, but in power of Order the Bishop can validly doe as much as the Pope himselfe, &c. Therfore in degree of Order the pooreſt Bishop is as great as the richeſt and greateſt Patriarcke, yea as the Pope himselfe, and Superiour to Prieſts, much more to the laity be the Princes of Monarckes. Whence I may deduce two concluſions, the one, that the Bishop is to be honoured of all, euen of Monarckes and Emperours, the ſecond, that he is alſo to be humbly obeyd of al his ſubiects.* Thus Mr. Doctour. Theſe wordes shew that Mr. Doctour holdes obedience to be due to a Bishop in regard of his Superiority ouer others in the degree of order, which doctrine were it true, it would in deed thence follow, that my Lord of Chalcedon is to be humbly obeyed of al in England. But how much Mr. Doctour is herein deceaued may be cleerly demonſtrated. Firſt becauſe if a Bishop were to be obeyed in regard of his ſuperiority of Order, he were no leſſe to be obeyed then the Pope, for they that be equal in the ſuperiority to which obedience is due, are equally to be obeyed. The pooreſt Bishop in the world is equall to the Pope in Superiority of order, vnto which obedience is due as Mr. Doctour ſaith, therfore the pooreſt Bishop is no leſſe humbly to be

obeyed then the Pope. Secondly if a Bishops Superiority in order did require obedience of his inferiours, then subiection or inferiority to the Bishop in order did owe him obedience, and consequently whosoeuer be inferiour to the Bishop in order, owe him obedience, and be bound to obey him. But all men vnder heauen that be not Bishops are vnder Bishops in respect of dignity and power of order, yea saith Mr. Doctour c. 7. n. 7. *none in heauen be he Angel or Archangel, nay a Cherubin or a Seraphin, is aboue a Bishop.* Therfore all creatures in heauen and earth (only Bishops excepted) are bound humbly to obey the poorest Bishop, or my Lord of Chalcedon. If this be absurd then Mr. Doctour must retract his proposition, that because the Bishop is equal to the Pope in order, thence it is deduced that he is to be obeyed of all his subiects.

10. Wherfore most certaine it is, that Obedience is due to the Bishop in respect of his power of Iurisdiction, not in respect of his power of order. Hence if he haue no power of Iurisdiction, he is not to be humbly obeyed, but rather he is humbly to obey such as haue iurisdiction and commaund ouer him, though they be not Bishops. A Bishop that leauing his Bishopricke retyreth to religion stil retaineth his power of order, and is herin equal to the Pope and superiour to al Priests, and yet he

is not to be obeyed, but to obey his Gene-
ral, who for order is vnder him, and but a
Priest. Do we not see titular Bishops, such
as my Lord of Chalcedon is, and suffra-
gans who for order are equal to the Pope,
to be vnder Bishops, and at their com-
maund and obedience, that be not so much
as Priests? false then is Mr. Doctours asser-
tion, that from the Bishops Superiority in
order aboue Priests, and his equality therin
vnto the Pope, is deduced that he must be
obeyed of his subiects. True it is, that if
he haue subiects committed to his charge,
they be humbly to obey him, but this is not
because he is for power of order equal to
the Pope, but because he hath power of
commaund and iurisdiction ouer them.

11. Hence Mr. Doctour doth not alle-
adge any sufficient cause why Catholiques
should be subiect to my Lord of Chalcedō,
p. 206. lin. 13. when he saith, c. 7. n. 14. of him and his pre-
decessour, *though they had not that worldly splendour, honour, and riches, which our antient Bishops had, yet they are not inferiour to them in degree of order, no not in learning, life or labour, and therfore are to be honoured as much as they were; and to be prouided for according as these times wil permitte, because as S. Paul saith, Priests that rule wel, that is Bishops, let them be esteemed worthy of double honour, not only of the honour of capp and knee, but of honourable maintenance also.* This inference Mr. Do-

dour maketh, is greater then his premises wil afford, for though my Lord of Chalcedon were inferiour to none of our antient Bishops in the degree of order, or in learning, life and labour, yet this doth not proue him to be ruler of our Church or worthy of double honour, if he be not also our proper Bishop, for also some Bishops that be Religious are equal to my Lord of Chalcedon in the degree of order, and in learning, life, and labour, and yet cannot they claime maintenance of any Church, because they haue no iurisdiction ouer any Church. Had Mr. Doctour said that my Lord of Chalcedon is not inferiour to our antient Bishops, either in the degree of order or in power of iurisdiction, or in learning, life, and labour, he had strooken home, but this is so false as he durst not affirme it. And yet except he affirme it, yea proue it, he wil neuer get his Lordship one penny of maintenance as due to him in iustice. For Delegats are to receaue their stipend and maintenance from the Prince by whom they are sent, and not from the people vnto whom they be sent. Mr. Doctours comparison that his Lordship is equal to our antient Bishops in learninge, life, and labour, to me seemeth ouer slender and ouer lashinge. For if his meaning be that my Lord is not inferiour in learning, life and labour to some of our an-

cient Bishops, the commendation is but smal; In so mighty a number of Bishops some haue bene for learning life and labour of so litle esteeme, as they were scarce wortly of the bread they did eate, much lesse of double honour or honourable maintenance. But if the prayse be that my Lord is for learning, life and labour inferiour to none of our antient Bishops, the prayse may seeme greater then Mr. Doctour intended; for wil Mr. Doctour say he meant to equal his Lordship in learning life and labour to S. Augustine our Apostle, or to S. Wilfride, or S. Cuthbert, or S. Dunstan, or S. Thomas our glorious martyr? How soeuer; obedience is not due to learning, nor to sanctity, nor to industry, no nor vnto the dignity of order, but only to iurisdiction, and to him that is Bishop by office, such an one though he neither haue the order of Bishop nor the learning nor the sanctity, is to be humbly obeyed of al his subiects how learned and holy, and for dignity of order eminent soeuer they be. Wil Mr. Doctour euer make this inference good, a Bishop in degree of order is equal to the Pope, ergo, he is to be obeyed.

12. His arguments shew rather the contrary, to witt, that the height of iurisdiction is that vnto which the subiection of humble obedience is due, which being found in a person, obedience must bow vnto him,

though he be no Bishop for order, nor eminent for learning or sanctity. Let vs heare one or two of his arguments: first saith he, *The Apostle commaundeth* that euery soule be subiect to higher powers, for there is no power but of God, *But the Bishop hath an higher power, for he hath power of order and iurisdiction, Ergo* his flocke is subiect to it and must obey it. I answere S. Paul doth not say that euery one that hath any kind of higher power is to be obeyed, but that euery one is to obey higher powers, that is, them who be placed in office with power and authority to commaund and gouerne. The power of order to consecrate the body of Christ, to ordaine Priests, to hallow holy Chrisme and the like, be not powers, to which obedience is due, more then to the power of working miracles, or the power of giuing much Almes, or the power and faculty to teach Theologie. Mr. Doctour proueth the Bishop is to be obeyed of his subiects, because he hath iurisdiction and is gouernour, which no man denyes or can doubt of, being in his right witts, and not because he is in degree of order aboue all and equal to the Pope, which was his premise. And if he proue not this he cometh short of his intent, which is to haue my Lord of Chalcedon to be obeyed, because though he want the office of Bishop ouer England, yet in the degree of order he is equall euen to the Pope. This Mr. Do- c.7.n.15.p. 208.

ctour intended and promiſed to proue, and therfore al is impertinent that is brought to shew that Bishops that haue iuriſdiction ouer a Dioceſſe and Church are to be obeyed of their ſubiects.

13. Wherfore no leſſe from the matter is his ſecond argument, *S. Paul expreſly commaundeth vs to be obediēt to our Prelates, becauſe* melior eſt obedientia quàm victima; I anſwere, S. Paul doth commaund that ſubiects obey their Prelates whether they be Bishops or no. And ſo he sheweth what is due to Prelates that be in office in reſpect of their iuriſdiction, not that they are humbly to be obeyed in reſpect that they can doe by the power of order validly as much as the Pope, howſoeuer in iuriſdiction they be inferiour to him; from this roote Mr. Doctour promiſed to deduce the obligation ſubiects haue to obey a Bishop, which he doth not performe, but only proueth that ſuperiours are to be obeyed, wherof there is no queſtion. In like manner in his third argument he shooteth wide of his marke bringing diuers ſentences of the fathers that Bishops are to be obeyed. Who doubts therof? That which Mr. Doctour vndertooke to shew, is, that a Bishop muſt be obeyed in reſpect of the ſuperiority of his degree of order, becauſe therin he is equal to the Pope. This is the thinge denyed, which could Mr. Doctour proue, he might do my Lord of Chalcedon in

c 7. n. 16. pag. 100.

† *Obedience to Bishops obay your Prelates and be ſubiect to them, for they watch as being to giue an account to God for your ſoules.* Where S. Thomas of Aquin noteth, *that the Apoſtle commandeth* †

in deed Doctours seruice; otherwise to heap together sentences of scripture and antiquity, to proue in general that Superiours in regard of their iurisdiction and office of gouernment are to be obeyed, cui bono? who denyes this? or what is this to my Lord of Chalcedon, that he may therupon exact obedience of Catholiques, he not being their Bishop by iurisdiction and office?

That Mr. Doctours vrging of Catholiques doth not so wel agree with Charity.

I Wish Mr. Doctour to consider in the sight of the eternal Iudge, before whom shortly we are to appeare, to giue an account of our writing, how his proceeding with poore persecuted English Catholiques can stand with Charity. For he layeth vpon thē a necessity either to doe a thing offensiue vnto God, or els to fal out with him and to be reproched by him. For to his suggestion about my Lord of Chalcedon of the Popes Deputy, to change him into their Pastour and spiritual Prince, placed of God to rule them, either Catholiques yeeld or they yeeld not? If they yeeld, they transgresse the holy Canons, they vsurpe the office of the supreme Pastour, making themselues the flocke of a nother without his order, they doe against the duty of the sheep of Christ, which is to obey no ne as their Pastour that doth not

l. 7 n. 17. pag. 211. enter by the doore, that is, not by the commaund of his Vicar impoſed vpon them. If they yeeld not, al the hard ſentences of the fathers againſt people diſobedient to their Bishops are loden vpon them, particularly out of S. Ignatius. *It becometh vs to obey the Bishops and to contradict him in nothing, for it is terrible to contradict ſuch an one, for he that ſo doth, doth not deceaue him that is ſeen, but him who his inuiſible that cannot be deceaued of any. For God ſaith by Samuel, they deceaued not him but me. And againe, it behoueth you then to obey your Superiours, that you may not only be called, but truly be Chriſtians: If any cal him Bishop but yet doe al without him, to ſuch an one, he that is the true firſt and only Paſtour by nature wil ſay, what doe you cal me Lord, Lord, and doe not the things I ſay: for ſuch ſeeme to me not to be men of a good conſcience, but diſſemblers, and perſonati, ſuch as take vpon them the perſon they are not.* Theſe and many other bitter ſentences of the fathers are by Mr. Doctour applyed to ſuch as wil not concurre with him in the behalfe of my Lord of Chalcedon, of a delegate to make him their Bishop and Prince. What shal poore Catholiques doe? If they receaue him they trāſgreſſe the deuine law, they diſobey their Soueraigne Paſtour, who ſendeth him as Delegate, and not as Bishop. If they doe not, they muſt endure bitter reproches, that they be not truly Chriſtians, that they de-

Ignat. Epiſt. ad Smyrn. & epiſt. ad Magnes.

pag. 213.

ceaue God, that they be men of no good conſcience, diſſemblers, and counterfetts. what can be more harsh?

But Mr. Doctour ſaith: I haue proued at large *that the lay Catholiques of England cannot in conſcience refuſe a Bishop for feare of perſecution, partly becauſe the gouernment of the Church is committed vnto Bishops by Christs inſtitution, who therfore haue bene gouernours of it in the greateſt rage and fury of perſecution.* Thus he ſpeaking very confidently of his prouing, how truly the reader may be able to iudge by the peruſing of the third and fourth Chapter of this treatiſe. But leauing this; to our purpoſe, to witt, in the behalfe of charity, I ſay when Mr. D. ſaith lay Catholiques cannot in conſcience refuſe a Bishop for feare of perſecution, if he meane a Bishop offred them and impoſed vpon them by the ſea Apoſtolique, it is true they cannot in conſcience refuſe him, nor doe they nor wil they. They know the charity of that mother Church, that *laborem & dolorem conſiderat*, and wil not put a Bishop vpon them to the encreaſe of their vexation without the neceſſity of their good ſo require. They be ſure that Pillar of truth and ſanctuarie of the holy Ghoſt, knowes what the deuine law and inſtitution requires better then doth Mr. Doctour, let him therfore shew any order, or commaund from this holy ſea, that my Lord of Chalcedon is made Bishop c. 11. n. 12. pag. 414.

with princely iuriſdictiõ to gouerne the English Catholiques as his owne flocke, and the controuerſie is ended. But this Mr. Doctour doth not ſo much as pretend, Knowing the Popes inſtitution to be of a Delegate with voluntary iuriſdiction for the ſolace of ſoules, not of a ſpiritual Prince with a Bishops iuriſdiction and office. What then would he haue of Catholiques? that they refuſe not a Bishop put vpon them by the ordinance of ſecular Prieſts, who be (as he ſaith) by the deuine inſtitution gouernours of the Church, and by the ordinary right of their office haue authority to preach to Infidels, to propagate the Church and gouerne countreyes conuerted. Alas this doctrine to our Catholiques ſeemeth new, harsh, vncouth, and more to be shunned then they will out of reuerence to Mr. Doctour) expreſſe. Let him bringe the ſentence of the holy ſea that this doctrine is current, that Prieſts haue ſuch ample authority by diuine right, to erect new Chriſtianityes, Churches, and Bishoprickes, and then to gouerne them: This done there wil be no further difficulty but they shal erect as many Bishoprickes as they deſire. But if this doctrine be ſuch as Mr. Doctour wil hardly dare to ſtand to it, why doth he contend? or what would he haue? wil he not be content except Catholiques do more then he dareth cleerly ſay is lawful? That is,

change a Delegate into a Bishop without the Popes order, make themselues a flocke of one pretended to be Prince and Pastour by deuine ordinance, without the leaue of their soueraigne Pastour? I thinke Mr. Doctour must needes see his pressing is vnreasonable.

The Conclusion to the Catholiques of England.

To conclude, to you the euer honoured Catholiques of England, I turne my speech in a few words, giuing you my aduise how to proceede in this dissention. *Be wise as serpents and simple as doues*, *wise as serpents*, to defend your head, the power and authority of the sea Apostolique, *simple* as doues, conseruing a charitable opinion of such persons, who in their zeale to Bishops, doe teach and practise what you neuer hitherto heard, nor doe wel vnderstand. For the first let the learning of no Doctour howsoeuer eminent for his former writinges induce you to beleeue, that the sea Apostolique hath so long a tyme together transgressed the deuine law, in their ruling you without other Bishops immediatly as their proper flocke, that against charity they haue depriued you of the being a Christian Church, leauinge you to be stil weake and only litle ones in spiritual life, wanting that Sacrament without which you cānot be perfect Christiās, that is, haue courage to professe

your faith in persecution. Do not harken vnto the pretence of deuine institution for gouernment of the Church, doe not venture to make to your selues, or to receaue from such pretended deuinely ordained gouernours, Bishops and Pastours. Yeeld them no more power then they bring you graunted them in writing by the soueraigne Pastour. Be perswaded that no new opinions be more dangerous then such as dislike of the sea Apostoliques proceeding occasioneth, and desire to haue authority immediatly of God and not from it. Let them that would trouble you know that you are the sheep of Peter, that you cleaue to the rocke, and are immouable, that al writing in vulgar language is in vaine to moue you to beleeue or practise for your gouernment more then the Vicar of Christ shal expresly warrant.

Pag. lin. errata. corrige.

Pag.24.lin 31. receance, receaue. p.28.l.7 ſpint, ſpirit.p.29 l.7. firſt, fift p.32.l.5. your. ibid.6 gett, yett. p. 38. l. 22. diſtinctum, diſtinctiuum. ibid.23. fidelibus, fidelium. p.42. l.23. contert, confertur. p.43 l.10 of our, of an. ibid. 29 weakings, weakelings. p.45 l.9. Chriſme, ſuch-chriſme. Such.ibid. 18. Amongſt perfect, Amongſt the perfect.p 48. l.5. Baptiſme, wheuce, Baptiſme; whence.p.53.l.1. our, out.p.58.l 26.præfeſſe, profeſſe. p.60.l.1.ot, of. ibidem 9 ſigle, ſingle. pag. 62.l.8. tutor, tutos. ibidem 26. wall, will. pag. 69.l.3. In the chalice, by the chalice.p.74.l.5.is, in. ibid.20. of his, or his. ibid.10. then, if then. p.81 l.19 is giueing. in giuing. p.82. l.9 lornye, short. p.84. l.10. laborinth, labyrinth.p.86.l 29. Interceſſi, Interim ceſſi. p.89. l.4 encrante, entrance. p. 95. l.19. and with, and what. p.98. l.25. conditional, for.conditionall. For. p. 100. l.8. this pleuitude, this plenitude. p.105. l.29. the. other ibid 31. of the, or by the. p.10.l.6. are pro, bee pro. ibid.15. omiſſion after it is, partly true. p.114. l.20. celebrate, muſt celebrate. p.115. l.10. now, new. p. 117. l.32. shwed, shewed. p.139. l. 27. cherch; church? p.140.l.31. inſtituts, inſtitute. ibid.32. formerly, formally. p.141.l 29. religious, religions p.142.l.24. theſe, thoſe. ibid.25. Epiſcopos, Epiſcopis p.146 l.2. Religions, religious.p.147. l.19. diuina, diuino. ibid.21. eorum, earum. p.149. l.11. determinatus, determinatas. ibid.25. charges, charityes.p.157 l.10. paynted, printed. p.158. l.11. wher he ſpake, when hee ſayd. p.160.l.24. thoughts this, thought is this. p.164.l.20. either for the. eyther the. p.165. l. 23. is perfection, is no profection. p. 166. l.5. diminish, a laye. diminish, and alay. p.171. l.3. which more, which is more. p.173. l.13. nourishing them, nourishing. p.177. l.12. aduerſare, aduolare. p.184.l.2. shew, shewes. p 186 l.7. Hierarchie, Hierarchs. p.169. l.1. moſt, thoſe. ibid.

17. is the, is in the. p. 190. l. 17. gayinge, gayning. ibid. 20. aſſon, as ten. p. 192. l. 6. in office. in the office p. 193. l. 21. How, Now. p. 194. l. 24. King, Kind. p. 195. l. 2. Towhome, To which. p. 197. l. 21. ſett downe, ſett downe wholly. p. 199. l. 30. Pontificatum maxi. Pontificatum noſtrum max. p. 200. l. 25. enioyed. enuyed. p. 201. l. 15. at, of. p. 210. l. 26. pallad, palud. p. 214. l. 31. had, vnto him after. had vnto him. atten. p. 215. l. 6. in margine, munus, maius. p. 217. l. 26. I and, I add. p. 223. l. 29. chaſtily, chaſtity, p. 227. in marge 16. iura, cura ibid. 30. That, ſo that. p. 230. l. 32. where, ot. where of. p. 234. l. 28. then, they. ibid. 31. thnik, thinke. p. 242. l. 7. when, where. ibid. l. 24. decin, dicunt. p. 246. l. 3. fargery, forgery. p. 250. l. 27. Roomie, roome. p. 19. l. 7. hearing, warninge. ibidem 14. at ſuch, of ſuch. ibid. 18. maybe, hee may. p. 125. l. 19. ordriming, ordayninge. ibid. 27. for, who. 228. l. 20. for a Bishop a Bishops as, for a Bishops as. ibid. 28. in Epiſt. in his Epiſt p. 134. l. 26. f, ef.